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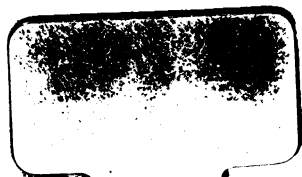
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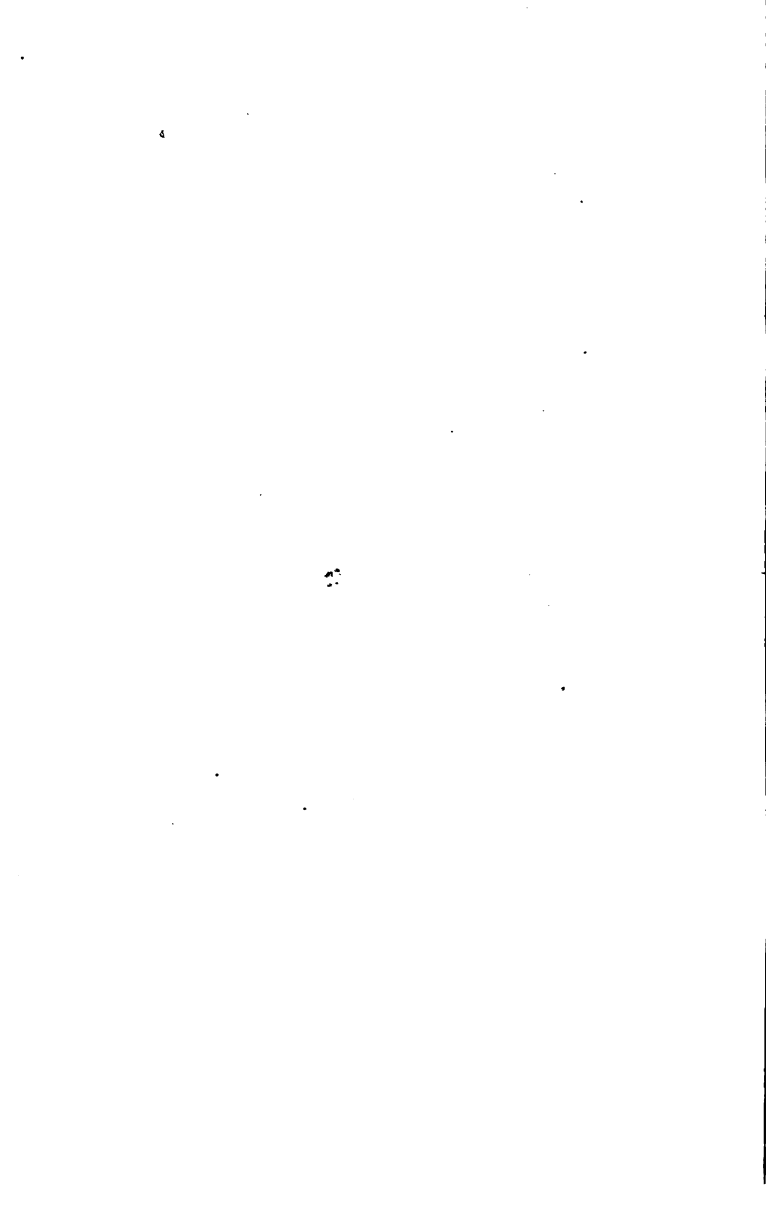
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THE
FEMALE
TEACHER



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THE FEMALE TEACHER:

IDEAS SUGGESTIVE OF

HER QUALIFICATIONS AND DUTIES.

BY

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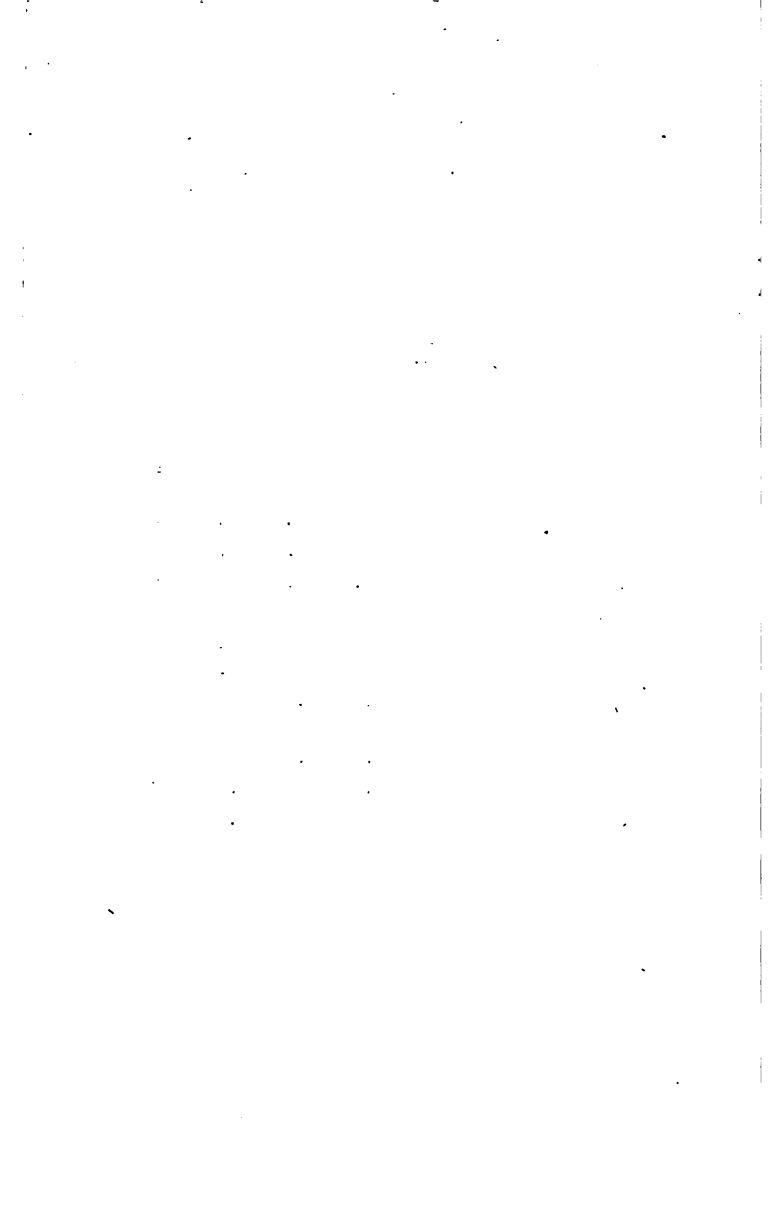
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THE FEMALE TEACHER.

LETTER I.

PERSONAL PIETY NECESSARY IN A TEACHER.

MY DEAR YOUNG FRIENDS,

Let me distinctly state, that the object I have in view in these letters, is not to lay before you any definite theory or system, either of Education or of Theology. It would be wholly out of place were I to do so. The ministers of God are your proper theological teachers; and men who have made education the business of their lives, are the best expositors of educational systems. My object is rather to supplement what you hear from the pulpit or the desk, by such homely and familiar remarks, upon the peculiar duties of *female* teachers, as cannot be entered upon by the minister or the lecturer.

Thus, the question how far personal piety is necessary in a teacher, may seem one above and beyond my province. At the same time, it is impossible for any one to leave it out who has the opportunity of acquiring an influence over your minds. That which must form the whole basis of your usefulness as teachers, must also be the basis of mine. Nay, rather, my only doubt might have been, whether, just because personal religion is to

be the groundwork of all my addresses to you, it is not needless to make it the subject of any separate address. At all events, let it not be understood by my doing so, that I have any leaning to the object so aimed at by the inglorious minority of the educationists of the present day,—namely, the separation of religious from secular instruction.

With this explanation, I shall dwell at length, in my first letter, upon that which I shall incidentally refer to in every succeeding letter,—viz., the necessity of personal religion in a teacher.

The necessity of it for your own salvation, I shall not dwell upon. It is the office of those who are “ambassadors for Christ” in the work of the ministry, to “beseech you to be reconciled to God.”

I shall confine myself to the question, which some of you may be inclined to ask, Why is it peculiarly necessary for us, as *teachers*, to be pious? Is it not as necessary for any other class of young women whom you address?

Certainly, it is quite as necessary for themselves; but you have not your own souls only, but the souls of many others, put directly under your charge by God; and if you have never inquired, and do not understand exactly, how matters stand between your own soul and your God, how can you attempt to guide others to come to a conclusion on this point?

It was once said to me by a teacher, “I do not pretend to be serious; I have no fear of not being steady and respectable, and that is enough. Although I am a schoolmistress, why should I be stricter about religion than other young women? At any rate, I make no profession of being so.” I

answer now to any such remark as I did then,—that in assuming the office of a teacher, you do pretend that you are serious ; you do make a profession of being pious ; and if you are not so in your heart, you are *inconsistent and dishonest* in assuming that office. You do so under false colours. As our Scottish schools are—God be thanked—pre-eminently BIBLE SCHOOLS, we expect a teacher of the Bible to be a lover of the Bible, and one who walks by its rule.

The question, then, that I am going to press upon you at present is this,—Do you feel that the elementary truths of the Gospel, which you teach your scholars as a necessary part of their school routine, are necessary for yourself ? Or, are you living careless and indifferent to the very same truths which you tell your scholars are of the first importance to them ? I am not supposing that this careless living is immoral living,—I would fain suppose that this could never be the case with any of you ;—but I mean the careless living of not being interested, in your heart and life, with those truths which occupy your head or tongue while you are teaching.

For instance, while teaching the doctrine of the entire corruption of the natural heart, do you know, by observation and self-examination, that out of *your* heart proceed thoughts that sin against God and man every day of your life ? Again, when you are teaching that nothing but Christ's sacrifice of Himself for sin could atone to God for this heinous corruption, do you never feel it necessary yourself to apply to that sacrifice ? Or, do you rather trust, in a vague way, to God's mercy, not to pardon,—for you do not really think you have much

need of pardon,—but to overlook your sins? Again, when you are teaching, that no strength but that supplied by the Spirit of God can avail to keep down sin, and make your heart clean and pure within, if you think that by a little more painstaking, (were you once to settle down to give it,) you could make yourself a good deal better, you act contrary to what you teach.

Do you think that it is only children and uninformed minds that need to have their attention directed to these first principles of the doctrine of Christ; but that, as for you, you learnt all these truths long ago, and have no need of them now; and think of them only as bygone studies of your youth, necessary for you to have learned once for all, but no longer applicable to you?

There is not one of us wise enough to do without the wisdom of God; therefore hear what inspired wisdom enforces with solemn sounds: “Thou therefore *which teachest another, teachest thou not thyself?*” Let us glance over the whole passage, (which you will find in Romans ii. 16.) It opens with the most solemn adjuration and appeal: “In the day when God shall judge the secrets of men. Behold, thou art called” one of God’s people, “and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law;” (how descriptive of a well-informed teacher!) “and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes,” (how descriptive of the different characters in a large school!) “which hast the form

of knowledge and of the truth of the law. Thou therefore," who, by thine own shewing, art so capable of teaching another, "teachest thou not thyself?" "Thou that preachest that" such and such a thing, "out of the law," must not be done, "dost thou do it?" "Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" If so, then "the name of God is blasphemed through you, as it is written." Indeed it is, my dear young friends. The name and commandments of God are mocked and taken in vain by those who take them into their mouths merely to teach them to others, while their own hearts are far from them. And then the passage goes on to say, that he is not one of God's people who is one outwardly only,—who leads a staid and moral life because it is respectable among men in one who fills the office of teacher, forgetting that it is required of God that this conduct should be "that of the heart, in the spirit, and not in the letter." Read also Paul's treatment of himself while a teacher of others: "Every man that striveth for the mastery is temperate in all things. I keep under my body, and bring it under subjection, lest that, by any means, when I have preached to others, I myself should be a castaway."

There is nothing makes me tremble more than to see a young person so self-confident, and assured that she will get through all the difficulties of her position in life as a teacher in her own strength, perfectly unconscious that that strength is utter weakness. And when I see this reliance on self, and a practical scorning of all helps from the Omni-

potent, I confess that, to my saddened mind, no talents, no accomplishments, no amount of the most useful information, can ever stand in stead of *personal piety in a teacher*.

True it is, that when I am applied to to recommend a teacher, I may readily bring forward and vouch for all *those*, and never mention whether *this*, the "one thing needful" in a teacher, is there also. True this is; but why? Just because I think it so solemnly needful, so awfully all-important, that I dare not pronounce a judgment upon it. The Searcher of hearts alone knows. And I can only leave it to your individual consciences to decide, whether you are neither deceiving the Omniscient, nor deceiving men, in assuming the character of a Christian teacher.

Personal piety is, in the next place, *necessary for success in your work* as a teacher.

The intimate connexion there is between inward holiness and outward efficiency, is obvious. If you have been slothful in your closet, you will be sluggish in your school. If you have not been earnest in prayer for your own soul, how can you be earnest in prayer for your scholars? "The idle soul shall suffer hunger," is true of every soul. But in a teacher's case, she does not starve alone; her pupils also will suffer loss. They will starve too. Hence she is guilty of cruelty to them, and disobedience to her Saviour. She is not feeding His lambs. "No man liveth to himself;" and, certainly, no teacher can say, that by neglecting her own soul, she does harm to no one but herself. Not so: whatever she is, as well as whatever she does,

tells upon her pupils one way or another, either for good or for evil. Take some instances: If you have been "careful and troubled about many things," and, suffering yourself to get ruffled or disturbed in temper, go to school with a mind thus pre-occupied, can you be the means of infusing into your girls that "quiet spirit," which is to you, and to them, in Heaven's sight, "an ornament of great price,"—woman's chief adornment? Again, if you have been engrossed by self, are you likely to inculcate a spirit of enlarged benevolence on them? A spirit of "looking every man, not only on his own things, but also on the things of others?" Again, if the children see you impenetrably gloomy, under sorrow or care, while you tell them that the Gospel you are teaching is glad tidings of great joy, can they easily believe you? Or, on the other hand, if they see you uplifted and made joyous by some trifling and passing vanity, while you are teaching them to renounce, as unsatisfying, the pomps and vanities of this wicked world, will they credit you? Again, if they see you suppressing a yawn over the Bible lessons, or lounging about on a Sunday, and sleepy in church, and your looks saying, "Behold, what a weariness is it!" can they learn to think the Bible-class hour in school, or the church hours on Sabbath, the happiest of all the week?

But, contrary to all this, if they see that the very same truths which they are apt to learn as hard dry tasks, are the light and life and joy and very food of your existence,—then, and then only, when they see that religion has won your heart, may you expect it to win theirs.

Think also of the impression made on the parents of the children. If they see that the Bible lessons are the least liked, and most slurred over of all the lessons by *you*, are they likely to value them for their children? or, if they do value them, then may perhaps be seen that most unseemly spectacle,—one that should at least cover *you* with shame, however honourably it speaks for him,—viz., that the unlettered, hard-toiling peasant has to pore over, and spell out those truths with his children, which the teacher by profession has neither the power nor the will to impart!

But now, in closing this letter, I must warn you, that although it is true that personal piety is necessary to ensure success in your work, the converse of this is not true,—viz., that success in your work ensures your personal salvation.

Success in your work is, indeed, a proof that God uses you as an instrument; but is no proof that you, the instrument, are personally accepted and blest. We have no Scripture ground for concluding that Judas was not as successful as any of the other apostles. He was commissioned by the same divine warrant; and, so far as we know, he performed the same works, and met with the same success. And so you too may be used, and used possibly with brilliant success, in bringing others into the kingdom of God, and “*YOU YOURSELVES BE THRUST OUT!*” For remember, that this doom is not prophesied to come on those who have done nothing for God; but upon those who, “in His name, have done *many wonderful works.*”

LETTER II.

FEMININE QUALIFICATIONS.

THESE are essential in a schoolmistress. Whatever else is wanting, we cannot dispense with these. These only make a mistress preferable to a master for a girls' school, since every branch of intellectual instruction would be most certainly better taught by a man.

Let me ask you, What is the feature in a girls' school which distinguishes it from a Parish* school, where boys and girls are taught together? I greatly fear that many of you would hastily answer, "Needlework." Such an answer would shew how little qualified you are to be a female teacher, and how little understand you that all-important distinction,—a distinction which it is to be one chief object of my letters to you to enforce,—viz., THE DIFFERENCE BETWEEN TEACHING AND TRAINING. Needlework is one of the manual arts to be taught, not one of the moral habits in which pupils are to be trained. Take the reverse of the case for instance. What qualities are those which distinguish man from woman, and which we would, consequently, look for in the boys of a school? Surely vigour, power to rule, boldness of mind, and hardihood of body, and an overlooking of minutiae and detail in the grasping after large and comprehensive ends. What

* Let me state at the outset, that the word "Parish school," marks more readily than any other designation, a mixed school, in contradistinction to the system that prevails in England, where the boys and girls are always taught in separate schools; and that it is in this sense, and this only, that the designation is used throughout this book. It is not used to point out the school as that one connected with the Established Church in the parish.

qualities, again, do we look for as distinguishing woman from man? As surely, gentleness, quiet endurance, submission and obedience to God and man, and a taking up and filling up of all those duties of minutiae and detail, in the family and household, which man has necessarily to overlook and let fall in his grasping after those large and comprehensive measures which embrace the welfare not only of his own household, but of the whole family of mankind. To particularize: Let any stranger pass from the parish to the girls' school, and what is the different aspect which he expects it to bear,—what the different atmosphere in which he expects to find himself? Is it not one of hush and stillness, compared to the noisy buzz of the school he has left? *There*, when classes break up at play-hours, he may be nearly knocked down by the rush out to the play-ground; but he only smiles at this evidence of athletic vigour and healthy flow of spirits. But *here*, were he half knocked over by such an exit of girls, unabashed by the sight of a stranger, would not an instantaneous shock be given to his sense of propriety? And, in the school, would not the rude push, the bawling voice, the disregard and contempt of the feelings of the timid and faint-hearted, which are disagreeable sights and sounds anywhere, be not only disagreeable, but unnatural and intolerable *here*? If you answer, that the sewing hours mark the difference between the two schools,—I answer, Yes; but the reason that the sewing hour is chiefly valuable, is not so much for the skill and amount of needlework performed, as for the opportunity afforded, by none but women and girls being pre-

sent, for effecting a quietness of movement; a propriety of attitude; a patience with the slow, the weakly, and the desponding; a delicacy of observation of the character and feelings of all,—which the presence of the rougher and the sterner sex must nearly prevent. The one picture is, and should be, like that of a bright, invigorating, bracing, but perhaps somewhat boisterous day;—the other picture ought to be like the sober colouring of a calm summer's evening, inviting repose to the senses. But I must descend to more homely particulars, and familiarize you with my subject.

I must allude, in plain terms, to those rough, ill-mannered, bold, nay even immodest and indelicate manners and habits of school girls, which I have too often observed both in the street and country road. What is the inference to be drawn from such unseemly conduct? Our first inference is, that there *can* be no girls' school in that neighbourhood, and that such manners are the unavoidable result of the association of the girls with the boys. We cannot believe that that district can ever have had the privilege of being ameliorated by female influence over the female population. But if we come to know that it *is* a girls' school that has let loose this set of untamed girls upon us, to offend all our sense of propriety as we go along the street or road, what conclusion can we come to, but that the schoolmistress is thoroughly unfit for her office, and that the girls might as well, or better, have remained in the boys' school? I was once knocked against and seriously hurt by girls rushing violently out of a school when the classes broke up; and the coach-

man who drove me to that school declined to do so any longer, saying he must set me down at some distance from the door, because the rushing out of the girls frightened his horses, so as on one occasion to make them run off. This was a very large and famous school, but it was a boys and girls' school; and that circumstance I had to admit as an excuse. Could I have admitted *any* excuse if it had been a girls' school? And yet, I am sorry to say, I have seen much the same scenes at the door of a girls' school. I have seen the mistress lock the door behind her when the girls had all left for the day, and walk down the same road along which most of them were dispersing homewards, taking no notice of, and apparently quite unconcerned at, that bold and unseemly conduct of her girls, which made me, a stranger, quite disconcerted and ashamed. Now, let me ask such a schoolmistress,—Do you really think that learning the use of their needle from you is enough to make up to these girls for the loss of a master's teaching? (and needle-work is apparently the only thing you teach them which he does not.) It is pretty certain that he would teach grammar and arithmetic better than you. But feminine manners and ideas, which he cannot be expected to train them in, they do not learn from you either; so that the girls' school loses all its distinctive value, and is really not worth a separate support.

And when you teach sewing, you too often only teach, and omit all opportunity of training. I have seen teachers go round their class, carefully supplying each girl with needle and thread; detecting

every long thread and puckered seam; and yet allowing to pass, perfectly unnoticed and unproved, numberless bad habits, or little accidents,—such as whispering over the shoulder into the next class; crowding and pushing so as to make the free use of the elbows impossible, and needle pricks inevitable; biting the thread; crossing the legs; stealthy munching of “sweeties” and cakes; crying over a sore finger, on account of which sewing is impossible; or crying from an undetected knock or pinch. Little pleasure have I in the display of the most beautiful stitches produced by a class thus managed, or rather mismanaged; and little credit will the teacher of it get from me. Even in conducting reading classes, I have often seen all moral training excluded, as much as if to attend to it was a sin expressly prohibited by the book in use. I have seen teachers go from end to end of the row, so intent upon the book and the one girl before whom she stopped in rotation, that those at the top of the class whom she had already passed, or those at the bottom of it whom she had not yet reached, evidently felt quite secure that they could pass unnoticed till their turn came round, and felt quite free to play or quarrel as might be—exchanging pinches or pincushions, mimicking, unfairly taking places—some betraying envy, malice, and boastful triumph, and others undue despondency and discouragement.

True, neither ought these things to be passed unnoticed by a *master*; but when the teacher is a woman, have we not a greater right to expect them to be remedied,—to expect that woman’s quicker

discernment and perception of disposition, should be in more vigilant exercise, and effect greater reformation?

But to effect this, you yourselves must first have a truly feminine mind. So long as you, in your preparatory education, think your fitness and progress only marked by the accession of each branch of "book learning;"—so long as your only aim is to rival schoolmasters in grammar, and those other branches in which you probably never can rival them; and despise and neglect, as of no value, those feminine habits of neatness, gentleness, self-denial, and domestic usefulness, &c., in which woman has, and can have, no rival;—so long as you think that you have gained your aim, if, along with masculine knowledge, you have gained a masculine turn of ideas and manners,—then you have, in my opinion, gained nothing to qualify you for being a female teacher.

I must now notice and expose more at large the utter ignorance many young women betray of what are womanly qualifications.

As if conscious of the want of the true gold of feminine ideas and ways, or as if, in very mockery of it, many affect to put on the tawdry tinsel of conceited, affected, would-be-genteel airs, (I cannot call them graces,) and imagine that they arrive at being lady-like, when they have never even begun to be feminine. In nothing is vulgarity more shewn than in the misapprehensions of it, and in the ignorance that exists of what is true refinement. This is such a prevalent mischief in your rank of life, that I must expose it in detail. There are no words

more misused and misunderstood by many of you, than the words—vulgar, genteel, mean, low. But I wish that the mischief of this ignorance lay only in the words. The cause, or root of it, I apprehend to lie very deep,—even in that striving and struggling upwards of the lower classes of society to be, or even only to appear to be, something above that station of life in which it has pleased God to place them. Discontent with their allotted place in His creation; envy of those ranks and classes whose lot it has pleased Him to place above theirs,—an envy which, amongst *men*, leads to lawlessness, democracy, and sedition,—this spirit, and nothing less, I believe to be at the root of the evil. And, oh! professing Christian teacher, you would do well to pause before you in any way countenance this impious and rebellious attempt to mar and disarrange the order and harmony of God's adjustments in creation and providence. Believe me, young woman of the middling classes of society,—daughter of tradesman, farmer, or cottar,—that these middling classes to which you belong are honourable and respectable in themselves; that you are honourable and respectable in your place in them; and that you are low and mean only in your disposition to look down on them and despise them; and vulgar, only in your absurd pretensions to rise above them.

There is an absence of self-respect, too, in this disposition, which is at least impolitic. If you so disparage your own "order," whom else can you expect to respect it?

"What then? Is no one to rise in the world by the force of talent, education, and merit?" I answer,

that this question is one which stands on a totally different footing with regard to man and woman. Man's vocation in this world is such, that he may rise from the lowest station in life to the highest office. Education is the means to this end. Natural talent and powers, developed by circumstance and opportunity, and improved by culture, have, before now, transformed the poor errand-boy into a successful general, an able statesman, a learned professor.

But with woman, what is the end in this life to which her education is to be the means? What is the object of her truest ambition? What do we wish her to rise to? And, in rising, what is the highest point she *can* rise to?

Is it not to be the best daughter, the best sister, the best wife, the best mother, the best benefactor to the sick, the sorrowful, the ignorant, the poor, that she can possibly be, or that she can train the young to be? Her course lies ever in a circle, and that circle the hearts and hearths of her own and others' homes;—the routine of the duties of a *Christian woman*.

Oh! my countrywomen, believe this; believe that here lies your real beauty, your real strength, your real power. Beyond this you are deformed, you are weak, you are useless. Within this circle God meets you. He gives you a character and qualifications and fitness, which command admiration and respect; and in discharging the duties of this circle, you will find help from Him, by which you will grow in moral stature and favour with God and man. But when you step beyond the station and the duties assigned to you, you step where God

does not meet you,—out of reach of the helps and appliances of His grace. He has provided a certain armour for you to resist the temptations that assail you in the sphere in which He himself placed you; but He has not provided an armour to defend you from the temptations you invite and run into in a sphere of your own seeking. He has provided a certain amount of strength and help for those powers of mind which the natural duties and trials that He has imposed upon you require; but He has not provided strength to sustain you in duties you have uncalled for, imposed upon yourselves.

Now, just in the same way, God has bestowed on every person by nature an appearance and manner suited to his station in life, and becoming to it, and in harmony with it, which excites no feeling of incongruity, no ideas of unfitness, far less of ridicule, in the mind of any sensible person. The looks, and manner, and tone of voice of a village girl, are suitable to the society in which we find her; and if her character also is moulded according to God's laws, she is such an one altogether as inspires respect, however lowly. But remove her, if it were possible, at her urgent desire, and in accordance with her restless ambition, into the hall or manor-house, place her in the company of ladies who were born there, and directly her looks, and manner, and tone of voice, appear vulgar, *because out of place and out of keeping.*

There are endless niceties of manner and habits which gentlewomen feel and exercise unconsciously and intuitively, because their mothers and grand-

mothers felt and exercised the same before them, which it is impossible for any of you merely by imitation to acquire. Acquiring is art, and these things must be nature, or they have no real existence at all. Your own natural manner and habits suit you best, and commend you best to ladies; and you only excite their pity, if not their ridicule, when you try, by imitation, to be unlike yourself, and like them.

I assure you that you greatly mistake the means of recommending yourselves when you go to speak to a lady about a situation, dressed as nearly like her as possible, and sending up a message to her that "a young lady" wishes to speak to her, are, owing to this assumption—I had almost called it deception—shewn up to her drawing-room, into which you walk unhesitatingly, hold out your hand, and, without being asked, take a seat; and, in all respects, act as if you were a visitor of the house, one of her natural-born acquaintances. I can tell you that such a course is enough, of itself, to prevent most ladies from entering on any negotiation with you. The very fact of your calling yourself a young lady, would raise a barrier to your prospects. "If you are a young lady," the lady of the house might justly say, "my daughters cannot be so also; some other appellation must be invented for them, or the distinctions which God, who does all things in order, has formed in society, will be subject to irretrievable confusion."

It is really absurd to see the advertisements now in the newspapers from "young ladies." Believe me, real young ladies do not advertise for a place in

a milliner's shop, or as a lady's maid, or village schoolmistress. I went lately to visit a penitentiary, (which I need not say is for the lowest class of children,) and on admiring the beautiful cleanliness of all the wards; one of the teachers said, "All the ladies are very particular about that." "Is there a committee of ladies who visit this institution?" I asked; because I had understood not.—"No, ma'am." "Whom do you mean, then, by the ladies?" I asked; for I was determined to press the point.—"Oh! all of us matrons and teachers, ma'am. I assure you we are very particular, we never leave a dormitory or lavatory without a lady to be with the children!"

I must also speak to you about the unsuitableness of your dress. If you only knew how many situations it costs you! I KNOW IT. I know that few ladies would engage a schoolmistress whom they have seen in a red velvet bonnet in winter, or a tawdry white transparent one in summer, stuck over with flowers, or who is flounced up to the knees, and her arms bared up to the elbows, or who in any way, affects as much of the newest fashion of the day as possible; or who would begin her letter to a lady, "My dear Mrs. or Miss So-and-so," instead of "Madam," or at most, "Dear Madam." I know that you may call it pride when ladies are what you think, distant in their manners to you. But remember, that if you knew your own place, and kept to it, there could be no room or occasion for your being thrown back to it.

Then there is another great mistake which ought to be exposed. It is this, that many who have been

brought up, and educated in the rank of schoolmistresses, think that the mere amount of knowledge which they acquire more than is necessary for a schoolmistress, qualifies them to offer themselves as governesses. This is a great mistake. It might do so were this and that, art or science, all that ladies required in those whom they engage as companions, as well as instructors, to their little girls. But I assure you, that what you are in yourselves, in manner, appearance, habits and behaviour,—all, in short, that children imbibe unconsciously and indirectly from observation,—is of fully more consequence in the eyes of their mothers, than your qualifications as instructors. I have been, however reluctantly, reminded of the saying, that there is but one step from the sublime to the ridiculous, when a young woman has told me that she was ready to go out as a governess whose personal habits of eating and of dressing shewed such a want of refinement, tidiness and nicety, as would most certainly grate against the senses of delicately brought up little girls, and cause the amount of Music and French, to be considered of very small moment in comparison. I know that no real lady could suffer her little girls to eat at the same table, and sleep in the same room with you, while you betray this want of perception of, and attention to, all that atmosphere of nicety and freshness, which is as essential and natural to one born a lady, as the air she breathes ; and which, if not natural and essential to you, I advise you by all means, to cultivate, before you call yourselves “young ladies,” and think yourselves fit to be governesses. Those really qualified to be governesses, ought to have been

accustomed, from their own birth, and original position in life, to very much the same society (its manners and customs, &c.) as that into which they will be introduced as governesses, and in which their pupils move; and from which nothing—but what are termed the accidents of life, reduced circumstances, and the loss of friends—has removed them.

There may be exceptional cases, I readily admit. I have met with several schoolmistresses whose manners and habits were such as would befit a nursery governess. But then, these have been born and bred in a higher rank of life. They have been daughters of principal tradesmen or farmers, who have been able to give their daughters educational advantages from early childhood, and who have been accustomed to mix in society, where low-bred ideas and manners would not be tolerated.

Then there is another assumption of being genteel, which can never recommend you to real ladies, and shews your ignorance of their ways. It is the airs some of you give yourselves, of being above putting your hand to anything useful. It would amuse me if it did not betray meanness—that greatest meanness, of being ashamed of an humble but honest origin. You talk of your parents as Papa and Mamma, instead of father and mother, those good old Saxon names, revered in all ages and by all ranks, breathing far more of home and affection, than the later titles of less reverential sound. You talk as if at home, in the country shop or farm, you had not needed to put your hand to anything useful; and I very much suspect, that if any of your companions from the town boarding school, were to visit you at

home, you would try to be found in the parlour, employed about some piece of fancy work, or music; ashamed of your more homely sister, or old mother, at work in the kitchen or byre, where you either never give her any assistance, or, if not really so undutiful as that, you are so heartless and false as to pretend to others, that there is no need for your doing so. Now, leaving out of sight all higher motives for being useful in your station of life, honesty here, as everywhere, would be the best policy. If I went to seek you out as a schoolmistress, and found you in your parent's shop or farm, taking an active share in all domestic drudgery, (so that if any one is sitting in "genteel" leisure in the parlour, it would be your old mother or aunt, and not you) and if I found you avowing this, as not more your duty than your pride and pleasure, and avowing it, if needs be, in the face of the sneers of foolish and ill-bred companions,—if I found you thus, I should think you likely to suit me, in *character* at least. I should judge so, because your case would be another proof of that axiom, "that doing present duty, and doing it as well as it can be done, is the best proof that a person is fit to be advanced to another sphere of duty." Never think then, that you can recommend yourselves to ladies, by this affectation of being above work. Why, real ladies have none of this affectation. Whenever it is necessary, or convenient for them, they can put their hand to anything. I have seen gently nurtured, and titled ladies, performing offices in the sick-room or household, in a time of family distress or hurry, to which the lady's-maid was too fine to condescend.

I have known them carry home a parcel from a shop, which they found their maid had bought, and left behind, thus putting her mistress to inconvenience, rather than be seen carrying it through the streets herself. Indeed, I remember a maid being overheard coming out of her lady's room, saying to his lordship's man, with "an air and a grace, and a pace," that was most ludicrous,—“Don't I look funny carrying a tray?” while the same day, the countess, her lady, was seen carrying up in her own hand, from the luncheon table, something that she hoped an invalid guest might fancy; but which she had not rung for a servant to take up, because it was the servants' dinner hour, and she would not disturb them.

But I have not made a sufficiently searching scrutiny into the meaning of the words, “genteel” and “vulgar.”

I would say in the first place, that “*genteel*” is a word never used now by those who are really lady-like. It is a vulgar word as now employed. It used to mean, and really, signifies being *gentle*, and as such, is a beautiful word,—a gentleman, a gentlewoman. What do these terms mean; but that there is a degree of courtesy, refinement and gentleness, which characterize and distinguish some, from the mass, and which had characterized their forefathers also; whence they are said, to “come of gentle blood.” Mark you that well, then, you who aspire to being “genteel.” Above all things, you must be *gentle*. There must be nothing loud in your laugh or way of speaking; nothing boisterous or fussy in your manner; nothing rude or imperious

to others; no looking down contemptuously on your inferiors; no cringing or fawning to your superiors.

That politeness, or true *polish* of manner, which is the mark of gentle blood, has in fact its only true sources in a just appreciation of the position God's creatures bear, each to each in society : in unselfishness and benevolence of heart ; and in that shrinking from doing ill to any one, which makes the rude, or overbearing word and look, impossible.

What, then ? are all ladies, or gentle folks, truly courteous and benevolent in heart ? Far from it. But every one who is at all well bred, by being so, pays homage externally to the internal quality ; recognizes the internal courteousness that ought to exist, by outward observance of it. Consideration of the feelings of others ; attention to their wants and wishes ; are indispensable to being well bred. Tact, also, is another characteristic. It is much to be regretted that tact seems often to be confounded with cunning ; so that some persons, who would be thought very upright and downright, scorn it as insincerity. Consequently they, in their fancied superiority of uprightness, become downrightly rude and unfeeling. Tact deals with materials as delicate as the down on the peach, or the butterfly's wing ; and shrinks as much from touching a tender point, as a tender part shrinks from being touched. Tact avoids a remark, however true in itself, that is misplaced or uncalled for. Tact has an instinctive consciousness when a person is out of tune, and when therefore a remark becomes out of place. Tact never disturbs the atmosphere of the society it finds itself in, by

any sudden, abrupt, violent and eruptive remark. Observe also, that a truly well-bred person is the same to all; equally civil to servants and inferiors as to persons of the same or superior rank, and can never have so comported herself towards her inferiors, as to feel "caught" when made aware of the unnoticed presence of some one of her own, or higher standing. Have you never seen a low-bred person fling herself into a room with a noisy step and voice, and then stop short exclaiming, "I beg pardon, I did not know who was here;" or give a rude, bawling answer from the end of a passage, which is directly changed into a softer voice and more civil accent, as soon as it is discovered that it was a lady who called.

But think of the word gentle, or gentle folk, as you will, and you will not find that either smart clothes, or jewellery, or expensive equipages, or houses, go any way towards the composition of it. I must now, also, try to analyze the word "vulgar." The origin of it, like that of the word "gentle," bears not the meaning that most of you attach to it. "Common," what is in "ordinary" use, is the true interpretation of the word; and in this point of view, is there anything uncommon in the glitter and show that wealth can buy, that you should make such a wonder and worship of it? One definition of vulgarity might be thus worded: pretensions to be, or to have, what is not in itself intrinsically genteel. Another definition is: pretensions to what is in itself genteel, or like a gentleman or woman. Imitations are awkward and flimsy, possessing nothing in themselves sterlingly graceful or valuable.

So we call vulgar, that gilded tinsel which looks like, but is not, gold. And so, to set up outwardly to be a lady without lady-like ideas, is vulgar. To say that "such and such a person is very genteel because they keep a carriage or a man-servant," is a vulgar idea. - Fine houses, furniture, clothes, carriages, are not essential and inseparable from the conditions of gentlefolks, and are therefore not inherently *genteel*. They are but accidents, adjuncts appended to their position in life; and if you could not recognize a lady to be a lady, because you happened to find her in a very plain dress, in a very small house, and unattended, except perhaps by only one servant, you have yet to disencumber your minds of these adjuncts and accidents, and have yet to learn *what* it is which marks out a lady to be really so. Therefore to assume these adjuncts as of themselves necessary and essential to the conditions of gentility, shews a coarseness of mind, an undue appreciation of what mere wealth can obtain, and a depreciation of that inherent refinement which no wealth can buy—that well deserves to stamp the feelings of the person who so judges and so acts, with the name and character of *vulgar*. If a duchess were to judge, that the habits and show of life that wealth can command, are all that is necessary to make her a lady, I should consider her vulgar; and were she to have no quietness, or courtesy, or gentleness of manner, or modesty and delicacy of speech and habits, I should say that, despite of all her titles or all her wealth, she is not lady-like, nay, that she is not truly feminine.

I hope that I have now said enough to convince

you, that being in yourself, in your inmost ideas refined, is what makes you so ; and that it is mistaking for this, what is only adventitiously, accidentally, and externally attached, to the upper ranks of life, and belongs not to your own rank, that is really vulgarity.

I hope you see, by the same token, that whether being ladylike in all the ways that are instinctive to the gentle-born, be possible, for you or not, yet that to be vulgar in all or any, of the ways I have described, as distinctive of those who are vulgar-minded or vulgar-bred, is by no means necessary. As daughters of farmers or tradesmen, and as schoolmistresses afterwards, you may cultivate manners of consideration and courtesy towards others, true refinement and delicacy of ideas and habits, which will prevent you from being ashamed of anything as low and vulgar, which God has made inseparable from your station of life ; and aspiring to anything as more admirable and commendable, which He has made—not inseparable from, but incidental to—a station of life above yours. If I have seen such views of God's providence, and your duty, exercised by you in your native home, then I shall have good hopes that you will exercise, and train into such ideas and habits, the girls put under your charge at school.

LETTER III.

PARTICULAR PREPARATION.

“Apt to teach.”

PERSONAL piety, and feminine mind and manners, form the groundwork and essential preliminaries to being an efficient schoolmistress; but the superstructure has still to be reared.

I hope the day has almost gone by, when it was thought that any decent old dame, who knew how to read, but who knew nothing more; or any young woman, whose health had failed her in service, or in dressmaking, might take up a school for girls, just as a means of supporting herself, but quite irrespective of her capacities and acquirements for the office. And yet that day is not so completely gone by, as to make all allusion to it superfluous. I grieve to say, that in some of our Highland and secluded parishes, there is no other girls' school, but one that a feeble old woman is teaching, over her spinning wheel; or that an invalid sempstress has set up on her own account, who never had any other education than what she learnt at a similar school, a quarter or half-a-century ago, before she was twelve years old. Such women have never dreamt of any *ideas* being connected with education; or of any moral training, beyond the restraints of being put into the corner, or the correction of the tawse, or an additional page of the primer as a task, or of any reward or motive, higher than a bag of “sweeties” can hold out. That there should be any schools

like those that such an individual has "set up on her own account," proves that parish and neighbourhood to be in a lamentable state. If a desire to collect the girls, who would otherwise be running wild, or at least learning no needlework, be an additional motive in the teacher, it is so far meritorious. But what a reproach to the church and the landed proprietors, that it should be so,—that she should undertake, single-handed, the duty to the poor, which they have utterly neglected! It is possible that such a district is better off with such a dame school for the girls, than with none at all. But when I say this is just possible, I have said all that can be said, for such a school.

I must seriously remonstrate with the schoolmistress herself, for thinking herself capable of so momentous a charge. If you are a good sempstress, and only teach the girls sewing, I do not blame you, although I must enter my protest against the idea that sewing can be properly taught to others by every one who can sew herself. Much more is required. There must be plan, method, and system, for teaching sewing, as well as for teaching everything else. And in a future letter—one upon "INDUSTRIAL SCHOOLS,"—this will be pointed out and insisted on. If you who have set up such a school as I describe, are ignorant of any plan for conducting sewing classes, then the parish does not gain all it might, by having even such a school in it. Then, if besides being able to sew, you can read, and read the Bible to your scholars, again I do not blame, but commend you. But beyond this, the mere *reading* of the Bible to them, and

hearing them repeat verses or hymns, nothing else should you attempt. You ought not to teach them to read. You must not try to explain, if you are so unlettered as I have supposed.

I have met with more instances of teachers rashly incurring this responsibility, than would be supposed possible in these enlightened days. "She's so lame and weakly, poor lassie, she'll no be fit for onything but keeping a schule." "My sister's health does not agree with sitting so *constant* at her seam, so she is thinking of setting up a schule." Even since this letter was in press, I was consulted upon the suitableness of a girl, who has lost her *right* arm, becoming a schoolmistress, although her friends allowed that teaching either writing or *sewing* was impossible! But it was added, "She is fit for nothing else." Alas! that powers too maimed and useless for the service of the world should be thought good enough for the service of God! Under the old dispensation, the lame, and the sick, and the blind, dared not be presented at the altar of God, lest His wrath should be kindled, and the rejected offerer consumed. I would not that there should be one minister in our pulpits, or one teacher in our desks, below the average, in bodily and mental vigour; but I would that all were above it. I have often felt it my duty to throw cold water upon the plans of some such member of the community, who is "fit for nothing else but to become a schoolmistress." And even, if vigorous in body, it is not enough that she can read and sew, and is pious, and has borne a good character in service. "What have you to say

against me, ma'am?" one young woman said when I refused to recommend her as a schoolmistress. "I lived with my sister, whom you knew, and who kept a school at such and such a place; and I was well liked there." "Did you teach in the school?" I asked.—"No ma'am, I was a dressmaker; and you will find, if you inquire, that we had both a good name in the place." This person evidently thought I ought to recommend her to a school because I thought well of her sister's character, and knew nothing against her own! And if such a person is a little conscious that the "book-learning" that she acquired when a village-school girl has become dim and vague, like other visions of her youth, or altogether evaporated, she proposes to come to a Normal school to "brush it up!" As if a Normal school were the place for such literary whitewashing! In my letter on Normal schools, I shall treat this mistake without any quarter or toleration. In this place, I shall only say, that none but previously well-instructed persons are supposed to go to Normal schools; and that their object in going there is supposed to be, to learn the art of imparting to others that knowledge with which they are already themselves, perfectly familiar. Yes, whether you are applicants for normal training or not, if you are looking out for a school, you must not only have acquired when young, all that a village school can teach you, and in addition, imbibed all those womanly dispositions and domestic habits which your mother's house could impart to you; but you must have improved upon your early school learn-

ing, and gone on perfecting yourself since those days ; at least, in all the branches of a plain English education. You must be well and thoroughly grounded in grammar, arithmetic, history, and geography. Nay, to be a teacher in this fast-advancing generation, you must be more than well grounded. A goodly superstructure should be added : for remember, note it well, as an axiom never to be lost sight of, that a teacher's knowledge should always be in advance of that of her scholars. It should never be exhausted by what she is required to teach them. If it be, and they discover it, they will soon lose all respect for her. Their own growing minds are far too inquisitive and greedy of information, to be easily satisfied by a meagre, or put off by an evasive answer. That teacher is in a truly pitiable state who has to resort to such evasions. Whatever is to be known, and can be known, of *useful* knowledge, she ought to know, so as to be able to tell them something about, if circumstances caused inquiries into the subject to arise, even although it may not be one of the regular studies. The word *useful* is emphasized, because it is obvious that there may be much knowledge which is most important in itself, which it is as perfectly unnecessary as it is impossible, for her to overtake. The knowledge she ought to be ashamed to be without, is that, and that only, which would be suitable, and may be useful, to herself and her scholars in the path marked out by Providence. But if there is any information unnecessary for her to have acquired, or which, from whatever cause, she has not acquired, and is ignorant of ; let

her not, on any account, be ashamed to own her ignorance of it; let her not, on any account, pretend that she knows about it when she does not. I have often wondered if there was *any* thing that some people would own that they did not know. Cowardice, false shame, pride, undue desire of the praise of man, and the reputation of learning, all combine to form the answer into a lie. I have the greatest respect for a person who, at once, and unhesitatingly and honestly, answers, "I do not know," when I have applied to them for information. It gives me far more confidence in the opinions and information that I do extract from them. One feels quite taken in, and cheated into a waste of time, when one has asked a question, and waited for an answer, and that answer has been a shuffling, ambiguous one, that plainly shews the answerer knows nothing at all about the matter. Why did she not say so at once, instead of pretending to know? I knew *that* much myself, and needed no witch to tell me that. If she only had said at once she did not know, I would have gone elsewhere for my information. Some one may object to this: that it would not do for the teacher to appear to be ignorant in the eyes of the children; it would have a bad effect; they would lose their respect for her. I answer to this: "What kind of effect has it for a person to appear to be what they are not?" If you are thinking only of effect, I think this must have a very bad "effect,"—even the effect of false pretension and fraud. Then, as to the "respect" this is to gain for the teacher, it is the first time I ever heard that fraud and dishonesty are likely.

courses to command respect. "It would not do in the eyes of the pupils." Oh! teacher, is there not another EYE upon you, whom you cannot deceive? (Oh! when will we all learn, in all circumstances, and under all temptations,—and I grant that this is a strong temptation,—to act as if we realized the presence of that EYE? I own that it is mortifying to find that you are found out in ignorance of any one point by those little ones, who look up to you as a wonder, and who are confident that you are a storehouse of learning that can never be exhausted. But is it your learning, or your truth, you would that they should have most confidence in, and find irreproachable and inexhaustible? In short, do you value, and wish them to value, moral qualities or intellectual resources most? Besides, as I have said, it is only information that you and they ought to know, that you need be mortified at not knowing. It is obvious that it is no shame to you not to be able to answer a question belonging to some art, or science, or language, that no woman need ever, and perhaps could ever, understand. It is only information connected with a plain English education, or the intelligible wonders of natural creation, or whatever will enlarge and strengthen the mind of woman to do her duty to God and man in this life better, and to serve and enjoy her God in the next life more, that you ought to know; and therefore, being ignorant of, ought to be ashamed of, whether, let me add, it is found out or not.

I now come to another most important point. Whatever knowledge a teacher has, it is indispensable that it should be clearly defined and accurate,

first, in her own mind, and next, in her method of teaching. Therefore is it, that even her having once been well taught, is not enough, unless she has kept up her knowledge by practice ever since. It must be fresh and ever present to her mind; and yet, being fresh and present to her own mind is not alone sufficient. Clearly defined accuracy of ideas in her pupils is needful also, and must be a great aim in her training of them. This accuracy, or the want of it in either teacher or pupil, will infallibly be brought out by one test,—her questions and their answers.

The importance of APT QUESTIONING cannot be overrated. It is a study, a science in itself. If education is to be defined as differing from instruction in this,—that it is the means of *drawing out* the natural powers and ideas of the child's mind, rather than the putting of knowledge into the mind by instruction,—then it follows, that the main instrument for doing so is questioning. And it cannot be immaterial how such questioning is conducted. It must be evident that questions put, and answers given, at random, will not do. Ill-defined questions cannot bring well-defined answers.* Questions may be too general, so as to admit too great a variety of answer, bewildering the child in her choice of answer. The question must not be put in such terms as will cover and include almost any answer. The answerer will never advance in knowledge by such questions. The teacher must know distinctly what answer she requires, and she must accept of no other. Neither indolence nor good nature must tempt her to put up with a vague answer. When

* See Note at end of Letter III.

we think the child has hazarded any answer, rather than give none, and so betray her ignorance, we must expose the pride and dishonesty of this attempt, and exhort our pupils never to be so ashamed of owning that they do not know, as of pretending to know when they do not. If the answer is so misplaced, and so wide of the mark, as to give proof that false shame or unwarrantable pretension have prompted it, then we must pounce upon, drag out, and expose it, and that sharply. But the answer may be vague, from another and quite different reason: from hesitation, owing to the child's mind being at work to find the answer. It has some glimpses of the truth or fact we are trying to elicit; but only such a faint glimpse, as either to fall short of the mark, or shoot beyond it. In this case the answer must be dealt with more tenderly. And although this point might be more properly treated of in a subsequent letter, which will treat of the management of the dispositions of children, yet I will dispose of it here, because it seems to come under the point—a very important one—of helping the child to a clear and definite arrangement of its already acquired knowledge. Suppose a child gives an answer that shews she has something in her head that is near the point you are aiming at in your question, but still is not the point itself, then I think it would be a great mistake to reject that answer at once, in silence, or with impatience and contempt, as one altogether absurd, the result of heedless inattention; or to allow the other children to laugh at it. In that case, the child must be puzzled and disheartened, because conscious that there was both thought-

fulness and truth in the answer, although not the particular truth you wanted to arrive at. You should acknowledge this ; you should say, " I see what you mean ; that would have been the proper answer had I asked so and so ; but as I did not, it wont do ; you must think again." By this treatment of her answer, you not only define and establish the point in hand, but you have seized on the end of that other truth, which is working in the child's mind, so as to be ready for use at some other time. Had you neglected it altogether, the child would dismiss it, not only as inapplicable for the present purpose, but as in itself erroneous. Moreover, she would come to the lazy conclusion, that there is no use of keeping the mind at work at all, unless she can at once arrive at your meaning ; so that, if she becomes a mere heedless guesser, it is very much owing to your hasty discouragement.

You will observe that I am not instituting a comparison between the different great systems of questioning,—the Suggestive, Alternative, Elliptical systems, or the purely Interrogative one. You must consult abler educationalists than myself as to their respective merits. This much only I may say, that the first three forms of questioning which I have mentioned, all appear to me contrary to true educational ideas ;—for they are all based on the plan of putting into the child's mind, rather than drawing out. They are all traceable to impatience and laziness in the teacher,—it being much easier to suggest the answer to her question, or put it so that the child has no alternative but to adopt one or other of the different meanings suggested. All these

methods are calculated to suppress thought, memory, or reflection in the child, instead of patiently cultivating these powers. Never forget, that a truth or fact wrought out in the laboratory of the child's own mind—by the instruments of the powers of mind God has given her working on the materials of thought which have been furnished by your instructions—will remain more firmly established and fixed, than any conclusions you presented to her, all cut and dry, of your own forming.

This digression on apt questioning, although not, I trust, unimportant, has somewhat interrupted the list of intellectual acquirements necessary to constitute a well-instructed teacher.

It could be but a mere list after all; and perhaps it may be enough to say, that there is no branch in English literature that can be altogether neglected, nor any proficiency in that branch too high to be attained if possible, and if time and opportunity permit. History, ancient and modern, must be studied. Geography, especially that most intellectual and philosophical form of it which is now opening out its treasures to us,—physical geography. Arithmetic, even to its highest branches, is always beneficial, as all the exact sciences are, in disciplining the powers of the mind. Natural history, in any, or all of its departments, is most desirable, not only on account of the healthy tone of mind and habits which it is calculated to promote in the children, but on account of the popularity it will bestow on the teacher. Whoever wishes to be popular among children, has only to begin telling them stories of the habits and instincts of animals.

Children are almost always lovers of natural history, and inclined to maintain an unwearied interest in it ; and I need not say of what importance it is that this interest should be maintained unwearied ; for it is the foundation and source of still more valuable habits and tones of mind,—the habit of adoring veneration and admiration of the Creator in the works of His creation ; the habit of continuous and varied occupations, which, trafficking as they do with the simple facts of nature, afford unfailingly fresh and pure resources to the mind—the most effectual antidote to unhealthy excitement on the one hand, and listlessness and ennui on the other.

You may have observed that I have omitted French, Music, Drawing, and Fancy Work, in my list of acquirements essential for a schoolmistress. I would I could as easily ignore their very existence in schools for girls of the lower and middling class of life. What have our grocers, masons, ploughmen's girls, to do with such pursuits ? Do they need them to make their father's cottages neat and clean, to keep his Sunday clothes tight and trim, or even to read to him in the evening his newspaper, his penny magazine, or his Bible ? Do these girls need such knowledge to become good, stirring farm-servants, alert in the morning at the wash-tub or byre ? Do they need them in the kitchen, or laundry, or still-room, to preserve them from gossip, evil-speaking, tale-bearing, and pilfering ; to incline them to diligence, modesty, and obedience to orders ? Do they need them to make them keep corners free of dust, family linen mended, and family plate bright ; to incline them to quietness of dress

and behaviour, modest and civil speech, candour and truth-speaking, shrinking from false excuses of every kind for accidents and absence ; to incline them to keep out of the men's pantry, and to keep the men out of the women's laundry ; to incline them to resist temptations, running out at forbidden hours, leaving the little children alone in the nursery, taking them down stairs among the servants ; to consider pilfering stealing,—that it is as wrong to appropriate tea, and sugar, and writing paper, as money,—as dishonest to send kitchen stuff out of the house as silver spoons,—as dishonest, by reading letters or listening at doors, to possess themselves of their mistress' secrets, as of her jewels,—to give the master's food to acquaintances, as his pound notes ? Do they need these accomplishments to help them to sum up the pass-books, and pay an account, and honestly return all the discount to their mistress ? Do they need them to teach them economy of their own dress and pleasures, to send home money to their old parent or sick brother, or to put a younger sister to school ?

These will be the everyday dispositions and actions of the majority of the girls in your schools ; and, I repeat, will a knowledge (no, I cannot call it knowledge, for it can hardly be more than a vulgar smattering) of French, and Drawing, and Music, and Berlin wool work, help them to a better discharge of these duties, or help you to guide and train them to a better discharge of them ? And have you time, after improving yourselves in all the knowledge that you will need for their sakes, to cultivate any of these accomplishments for its own sake, or

your own pleasure? If you have, then, I can say nothing against it: every acquisition in innocent knowledge being *in itself* a good. But in certain relative circumstances it may come to be an evil. And your circumstances are such. You cannot, you ought not, to have time for any studies that will not tell upon your daily work and duties. Your time is not your own. It belongs to God first, and secondly to your scholars. To God—and you can prove no call from Him to spend it in employments belonging to a higher station, and to different duties, than those He has assigned to you: to your scholars—and you can prove no legitimate call from them, that you should spend it in teaching them these things. True, the children may crave it, the parents may aspire after it; but their wishing for acquirements—which, if useless and unsuitable in your rank of life, must be still more so in theirs—is indeed a proof of their vain ambition and vulgar pretensions, but is no proof that you are called upon to minister to such diseased appetites by consenting to, or encouraging them; nay, it would be a *charity* to discourage and deny their wishes, that their girls should learn such branches. If your own mind has been not only instructed, but educated, you ought to have ideas of the chief end of man's being, of the different and relative positions, in which the Creator has placed all His creatures, and the return He expects them to render in service to Him here and hereafter; and so your object should be, not only to meet the demands of parents by the supply of what they demand, but to raise the tone of the demand itself, by steadily refusing to lower your

standard to theirs. True, many of these parents think, that by requiring accomplishments for their children, they are raising the standard of education, and only doing justice to them by giving them all modern advantages ; but you should know better. You ought to know that the highest standard of education is that which will best train and fit the child to fill the position assigned to it, or likely to be assigned to it, by providence. If the child is a princess, a peeress, or any lady born such, with or without titles, then accomplishments may be added ; but, remember, only added to the acquirements necessary to all women, in order to cultivate every natural gift, fill up every unoccupied moment, and grace and adorn her in that society which is exempt from the labour of the hands. But you know well that such is not the birth, and such is not to be the leisure, of the youth placed under your charge. Accomplishments will be no advantage to them in after life, but a hindrance. What advantage, to be able to break the strings of an old jingling piano, in the cold unused show-parlour of the small tradesman's house she marries into ; or cover a screen with faded Berlin wool Turks, (or Hassocks, as I heard a Cossack called on such an occasion ;) or frame up over his chimney-piece a group of flowers so painted as to puzzle a gardener, and throw a florist into despair ? Are these ends any part of the chief end of that girl's being ? These acquirements may do this much, and no more. In *one* end of life she may look to marriage, (that is to say, if she marries a fool ;) but in the other ends of life before her, a good service, for

instance, they are of no account at all. In ladies' eyes they are worse than useless. I know I have all the ladies in the land on my side. Gentlemen—looking on instruction in a theoretical point of view, thinking only of the value of its different acquirements in themselves, as innocently occupying the senses, refining and chastening the taste, so as to exclude desires after grosser and baser pleasures*—may recommend the accomplishment of languages, music, and drawing; but they forget that the actual life of women in the middling ranks affords no occasion, and leaves no time, for their exercise, therefore why acquire them, so long as other means—and as many as they can possibly have time to acquire—exist for cultivating the mind?

I would have languages and drawing taught in all boys' schools. Their professions disperse them all over the world, and may bring every language and every art into use. The employments of a carpenter, a builder, an engineer, a map-maker, and a gardener, require, nay, demand a knowledge of drawing. D.D. and LL.D. educationalists tell us, that schoolmistresses should learn drawing to enable them to illustrate a natural history or object lesson on the black board. Therefore is it, I believe, that Government are going to make drawing imperative in all schools and for all teachers who are to get their certificate. Government has hitherto shewn such enlightened views in regard to education, has done so much to raise the tone of it, excite a sense of its value, and by its paternal charge and inspec-

* A most desirable object, but one far better, as well as more suitably procured, by natural history of every kind.

tion done so much to check its abuses and improve its resources, that every deference is due to its plans, even where these may not be at once understood by us. But most certainly the kind of drawing Government encourages, is chiefly, if not entirely, MODEL drawing,—not merely copying from flat-surface-pencil or painted drawings, which is the style as yet chiefly in practice in training schools. Models are introduced in our best schools ; but I appeal to you who are under tuition, is there one master in ten, who will set you down to sketch from a model or from nature, until you have spent all the time you can spare for his lessons, in the kind of drawing he has assured you is necessary as training preparatory to drawing from nature ? Male students remain long enough under training to be taught from models ; so that the argument of want of time does not apply to them, any more than that of want of use and opportunity for exercising the art in after life. Female teachers have no time to waste on all this preparatory training for sketching a sheep or a pig on the black board. Besides, it is in drawing as it is in singing. If you have an eye for drawing, you will have sketched such objects without any teaching ; just as if you have an ear for singing, you have unconsciously been singing almost all your life without teaching. And if you have no eye for drawing, you will no more be able to sketch a cow or a sheep from nature or memory, than you can “turn a tune” if you have no ear for music. What can the author mean ! I think I hear some one exclaim. “If all arts and sciences were left to natural talent, unimproved by teaching, they would be left

in a most imperfect state. According to your theory no teacher need ever make any exertion to have instruction in these sciences; but will conceitedly confide in the sufficiency of her own unaided powers." I answer, that it is only teachers for girls in the lower or middle classes that my remarks apply to; for I wish it always to be remembered that I am not writing to Governesses. I do not wish to see our ordinary training schools attempt to send out governesses, or their students pretend to be such. Governesses must of course have the best possible instruction in all these branches. But the schoolmistress, expecting at most only to teach their simplest rudiments, very little instruction is necessary for her; although just because it is the rudiments she is to teach,—the outline of an object in nature, and only the best known Psalm tunes,—a natural eye for drawing and ear for music are essential. But I have watched schoolmistresses by dozens at their drawing classes, and have felt sure that most of the hands there, are hands which have hitherto been all unused to any such "fine work" as handling a camel hair pencil; and which no teaching could persuade that the best way of holding a pen, slanting to the shoulder, is not the best way of holding the pencil also. I have watched such persons aiming apparently, not at making the tree or the flower like any trees or flowers ever seen, but conscientiously copying every separate stroke, so that the general effect is altogether lost in the laboured detail; and the result is, that the cloud looks like a cauliflower, the tree like a bunch of crows' feathers tied by the stalks and set up on end;

and the flowers—oh! I cannot describe flowers,—the outline of which is hard and distinct, on a glazed card-board, the colouring without shade, and shining with gum! Looking at them would make me sick, if it did not make me sorry.

When I deprecate music being taught to village girls, of course I only mean instrumental, and do not include Psalmody, and the singing in use, and of so much use, in an infant school. Blessed to our ears and soothing to our hearts are the praises of JESUS, sung by infant lips; and well do I like to hear girls singing at their sewing, and maid-servants over their ironing. But this much they will do without teaching; if they have an ear and a voice they will have sung in this manner all their lives, I may say without thinking of it; and if they have no ear or voice, no teaching will ever make them inclined to do so. At the same time, some pains should be taken to sing the praises of God as well as possible; so by all means I would have you learn Psalmody.

Now, as to French being learnt by you, I must say, however unpalatable and ungracious it may appear, that my risible faculties are never so severely tried as when present at such a French class. The pronunciation is just such as might be expected of persons who never tried to frame their mouths to a new pronunciation until seventeen or twenty years of age, and who never had been accustomed, as real governesses probably have been, to hear French read and spoken from infancy. You think it impossible to shut shut “u’s” too much, or to open open “a’s” too much; and what lady who has been

present at such a class has not the horrible nasal dang dong sound that you inflict upon every unfortunate "n" that comes after a vowel, still ringing most unpleasantly on her ear?

I am quite sure that no ladies of my acquaintance would ever think of putting their little girls under the instruction of so wretched a pronunciation. But I have been reminded, that as travelling is now so universal, a knowledge of languages, at least of French, is a great recommendation to a lady's maid, and will command a higher salary; and that this opens up the question, whether it should be taught in girls' schools? and whether, if one of our objects is to train girls in what will be useful to them in service, we do not defraud them by omitting French?

This fact (and as it is a fact, it deserves attention) has not staggered me. I cannot admit that we are to be guided in our legislation for the many by the wants of the few. Only a tithe of the girls in our village schools will become ladies' maids, and not above one out of that number will go abroad; so that I cannot consent that the other nine are to be taught what is useless or mischievous to them for the sake of the tenth. If the maid going abroad with her lady has a quick ear, she will pick up the colloquial language, which is all she requires; and if not, all that she learned of the French Grammar at school, perhaps a dozen years before, will not help her.

There is a growing opinion among the ladies of this country against this frivolous misuse of the time of girls at a female school. This opinion meets me on every side. Since this book was

begun, I have asked the opinion of almost every lady I have met, and found that they all agree with me. I hear constant complaints from them of the uppishness and uselessness of the young girls in their neighbourhood. If they try to find places for them, they cannot please them or their mothers. Just as I find schoolmistresses wanting to be nursery governesses, and nursery governesses wanting to be drawing-room governesses, so do other ladies find that all the young under-servants want to "better themselves." Scullery girls want to be nursery girls, nursery girls to be ladies' maids, and hardly any one is left willing to take the lowest place, and wait till God and their employers say, "Come up higher." And when a young girl comes into a family, the lady is sometimes puzzled to think what she can have been about all the time she was at a sewing school, as she cannot get any sewing done by her. It is a common complaint in families, that a set of shirts can never be done in a house now, but must always be given out; for, set the housemaid down to one, after her work is over, and she will take three months to get through it, even if able to make it at all, which is doubtful. As for cutting out, I never met with an under-servant yet who could do it; and no wonder, for cutting out is by no means made a necessary part of school training, as it ought to be. Sewing is; so we may well wonder why the only branch of industry taught as yet in our schools, is taught so as to produce such indifferent handiwork in our servants' hands. It is not always the schoolmistress who has failed in her duty. It is often that parents

take their children early away from school before they are old enough to have cut out, or made clothes, or even to have acquired facility in plain seam. And the reason they take them away, is to get inferior places for them, as a preparation for regular service. But an industrial school really deserving the name should afford them this preparation. A mere sewing school does not deserve it, unless it can be proved that sewing is the only branch of industry necessary or desirable. Sewing must be a known art to every one pretending to be a true woman. And yet there are many other things wanted in a servant, and to make a cottager comfortable, besides sewing. Why, then, are they not taught these things in schools as well as sewing? One would think the young girls there are all to be sempstresses in after life, as we teach them none of the other arts which they will require, to become good servants, or useful emigrants, or tidy cottagers' wives. So, at present, as soon as a girl has acquired something of that one art, her mother takes her away to learn others elsewhere, as she best can.

Thus is engendered in the parent's mind a feeling, which, while it is extremely prejudicial to right views of education, is, I am bound to own, caused by the defective state of industrial education.

"Education defective in these days!" some unreflecting person may exclaim. Yes, education of the moral and industrial habits of girls, is still defective among us.

The religious and the intellectual training is perhaps better attended to in Scotch schools than in English, although I almost fear we have been too

conceited of our superiority here. But in training to domestic usefulness, our English neighbours are far before us. Not only are their cottages kept much neater than ours, but the girls are trained in school to quietness, neatness, and order. The usual custom is for the elder girls to clean the schoolhouse, scour the floors and grates, wash the school pinafores, and act as little servants to the schoolmistress ; aye, and to consider that it is she, and not they, who confer a benefit and favour by this arrangement.

It is a pretty sight to see the simultaneous and quick movement for putting on and off pinafores and bonnets—not in a hurry in the lobby or porch, but each before she moves from her class. Then, the courtesy of an English child, wherever she meets a superior, as well as coming in and out of school, is pleasing. Amongst the country people of England you do not meet, as in Scotland, the unraised hat and silent lip, which seem to say, “I am as good as you ; why should I bow to you ?” At least, the dependants on a property in Scotland might own the members of the family they serve to be their fellow-creatures, and give them good-day as they pass. So common is this kindly greeting in England, that when I first went there, I concluded every passer-by was an acquaintance of my host’s.

There are several schools in England, such as I should like to see in Scotland, and such as, I trust in God, I shall see, when the plans of the “SCOTTISH LADIES’ ASSOCIATION FOR PROMOTING FEMALE INDUSTRIAL EDUCATION,” are in operation. At Finchley, Lawton, Sandbach, Acton, (and Bloxholm, I believe,) washing and ironing is a part of the re-

gular school-training ; and at some of these places, a dinner of common food is cooked every day, by the elder school-girls, for practice. At the Marlborough Street National Training School, in Dublin, there is a model cottage attached to it, furnished as a labouring man's would be ; and the schoolmistresses are required to calculate what the expenses of a family of a wife and such a number of children ought to be, when the man has 8s., 10s., or 12s., a-week ; buy the food that is suitable to such wages, and cook it each day ; and buy the clothing such an income can afford, and make the clothes.

Now, I grant you, that schools exemplifying this kind of industrial training, cannot become common over our country without incurring considerable additional expense. The question is,—Is not such expense-money well laid out, that will return a hundred-fold in the improved habits of the lower orders ? and, moreover, are not all measures calculated to improve their habits, measures imperatively demanded by the downward tendency of those habits ? The subject hardly seems to admit of question. Our duty to the lower classes is not voluntary ; it is imperative. Long, too long, have we neglected it ; and when we complain of their idleness or vice, let us remember, that if we have never sown good seed, we cannot be surprised at the bad harvest that is reaped. Besides, Government being exceedingly anxious to encourage industrial schools, is most ready to help us with liberal grants, by paying part of the rent or expense of building, by giving grants of implements, and gratuities to the superintendents. From correspondence with the

secretaries of most of the training schools in England, I am glad to find, that in almost every one of them there is preparation actively going forward for extending the female industrial training to the duties of the laundry and kitchen ; and it is very likely that, in time, this extension will be made in the Normal schools of Scotland also. At the same time, as agriculture is being introduced into our boys' schools, it will be most appropriate that habits of active industry should also be introduced into our girls' schools. The two measures may most reasonably be introduced together, as they are well calculated to go hand in hand in raising the moral tone of the occupations of the labouring classes.

But, as it is now in our female schools, parents feel that, except in the matter of sewing, remaining at school after reading and writing has been moderately acquired, is a drawback to the girl's advancement in life. There is no time in the evening, after learning the lessons, writing the exercise, or preparing the sums for next day, for the mother, *even if inclined*, (which, I have always observed, too few mothers are,) to teach the girl any domestic duty ; so that this sad mistake is engendered in the parents' minds,—a mistake, as I have said, which arises from our defective system,—that the school is somehow an antagonist to the fireside. This ought not to be ; and to prevent such erroneous ideas of education, is a chief argument for the establishment of really industrial schools, where all kinds of household work are taught, as well as reading and sewing. The mother will then feel, that all is taught there that makes her girl not only more able to

help her in her toils at home, but better fitted to go at once from school to a good place ; so that she will not grudge her remaining a proper time under tuition. She will also feel, that not only is the school favouring her views for her child, but that she is favouring the views of the school by everything that she gives her girl to do at home, inasmuch as she thus gives her opportunities of practising what she learns there. But while the "book-learning" gives her no help from the child at home, neither can the child be helped by her in it for school ; so that, in this way, except by the one mutual bond that *sewing* affords, the unlettered mother feels as if she and the schoolmistress were natural enemies, —opposing forces formed to hinder each other's work. Would you add, then, to this separation of interests, by accumulating the subjects of division,—by adding French, fancy work, and drawing, to those lessons that are already, in the mother's eyes, retarding the time when her child can begin to be useful to her parents, either at home or in service ? No, not till you can prove that the girls require accomplishments to make their father's fireside more comfortable, to help their mother in her toils, or to support their parents in their old age, will I concede that accomplishments should be taught, or that you should know how to teach them. Not till you have told me that you and your pupils have exhausted those studies that can more usefully strengthen and store the mind, will I concede accomplishments to you or to them. Now, literature of all plain useful kinds may be understood by, and amuse, the working man ; so, by all means, let his daughter, sister, or future

wife, learn something of it. But, that she may know something, you must know a great deal more; and do you think that your year's training at a Normal school, or your evenings after school hours in your own school, will do more than supply what time you need for history, biography, natural history, English composition, essay writing, besides the primary elementary branches, and cutting out and preparing the needlework for next day's school? When all this is fully and faithfully performed, and your social duties likewise,—such as writing to absent friends, and visiting the parents of your school-children, and ministering to the wants of the poor, and time still hangs heavy on your hands,—then, and not till then, you may begin to think of accomplishments.

Ladies might, perhaps, look with less suspicion than they do, upon the desire of young women in the working classes of life to learn accomplishments, if they did not see their minds puffed up with conceit in consequence. This need not be so; there is no tendency in any kind of knowledge itself to do so. The effect in every well-regulated mind of an advance in knowledge, is to deepen the feeling of humility, self-distrust, and accountability. It is only in shallow or vain minds that it has a contrary effect, or in those to whose circumstances in life such acquirements of study do not naturally belong. To such, "a little knowledge" may be well said to be "a dangerous thing;" for very little, indeed, it takes, to appear a wonderful thing to them; and make them hope to excite wonder and admiration in their more homely and unaccomplished friends.

CHILDREN ASKING QUESTIONS.

Do not miscalculate the importance of this habit in children. If the questions are very silly, about impossible things, only asked for the sake of talking, or asked at unseasonable times, or having nothing to do with the lesson on hand, then, in such cases, they may have to be checked. But, as a general rule, you should cultivate, instead of restraining, this habit in children. In the first place, consider that it is nature's way working in them for acquiring information. We have access to books and various sources of information which a young child has not. Remember also, that their minds are growing, only opening up, and have to be filled. Asking questions is not only the readiest and pleasantest way to them of getting their curiosity satisfied ; but it is, in fact, our readiest (though it may not, I grant you, be the pleasantest) way of getting entrance into their minds for the very object of all our instruction, —storing their minds with information.

But it requires patience—much patience. Besides, it overturns so many of our preconceived plans for conveying that information. We settled at such and such a time, and in such and such a manner, in the course of time, in regular order to tell them about so and so. And instead of this, they break in upon us with a question upon the very subject ; but quite out of order, and in quite another manner from that in which we intended to broach it. We are *put out*. Yes, that is it ; we are put out, and apt to be out of humour with the child ; and think-

ing the question a hindrance to the business in hand, put down the child by some such remark as this: "Don't be troublesome; ask no questions, but learn your lesson." Thus, by what you think an interruption or hindrance, a golden opportunity may be lost. Children's questions may be a most valuable auxiliary to your work. Decidedly so when they refer to the lesson on hand; and I can imagine no intelligent teacher setting them aside: you ought to be too glad when a child is intelligent enough to ask questions. It shews that the lesson-learning has reached its mind, and stirred it up; and although, perhaps, it may only have stirred up a mud of confused ideas, still better, far better is any stir in the mind, than stagnation. If you silence the child's inquiry, you probably throw back into itself unsatisfied a wholesome thirst for information, which subsides presently into indifference. And are not the most part of children either too stupid or too careless to make any inquiries at all? You ought rather to hail with hope the sign of intelligence which every (rational) question shews. Besides, it is a means of access to their minds *different* from any other. It lets you know—what, I assure you, it is very difficult for you to know—when you have succeeded, and when you have not, in making a subject plain to a child. The child may have taken up quite a different set of ideas from the book, than what it was intended to convey. And I am sure you must have felt how very difficult it is to simplify language down to a child's capacity. So difficult is this, that I look on the man or woman who does it, and does it well, as a genius; whose genius I envy.

Or it may be, that, in explaining the book, you may have overlooked the very points in the lesson most intelligible to a child, and the following out of which points will be infinitely more useful to it than all that could be said upon other points which have not set fire to one spark of inquiring thought in its mind. We may have to give quite a different answer to the little inquirer than what she expects; we may have to shew her that the subject on hand does not admit of the view which her question shews is running in her head. But is not the opportunity of even doing this, valuable? May not their wrong way of putting a question prove a needed hint to you, how to put the matter in the right point of view before them? Besides, perhaps you would never have discovered at all that a child had a wrong view of the subject but for her erroneous questions; so that if your object is not merely to get through the given task, but to get her to understand it thoroughly, discovering this is of consequence to you. "Here a little and there a little"—the way of God's teaching—does not mean straight even-on teaching, but that which is suited to our slowly growing and roving minds,—honey extracted for us from this flower and from that; another weary march in the desert, and then honey from another flower perhaps a mile farther on.

NOTE TO PAGE 35.

It is not easy, in the limited space that can be devoted to it, to give many specimens of unskilful questioning. But the attempt must be made. Suppose the lesson to be a Bible one, and the mistake in the question, that it is too general, such as, "What ought we to pray for?" Let us ask ourselves, what answer do we expect to such a question? Do we expect the child to answer, "For all good things,"—grace

and mercy in general? or do we expect it to answer—any one good gift or grace in particular? and pray, which is the child to know how to fix on? Again, who is King David? a friend of mine asked his school. There was a silence. I do not wonder. Did the questioner mean, what nation David was king of, or whose son he was? I hardly see what the children could have answered.

Now, take examples of answers that are too general, and which the teacher ought to be too particular to accept. She asks, what is the meaning of the word redemption? The child answers, "Being saved." That answer may shew that the child knows something about salvation in general, but nothing about redemption in particular.

But even grown people are too apt to use the words, grace, mercy, salvation, redemption, promiscuously; as if, because they are all good and precious words, they must all mean the same thing. I cannot believe that God the Spirit took so little heed to the manner in which He worded the oracles of Jehovah, as to have no defined purpose in using some words in one place, rather than others.

Indeed, we know He does not. We know, that although all these words together are descriptive of His views, purposes, and dealings towards sinners, that, separately, they describe different emanations of His mind. Redemption means buying back what was for any reason forfeited; ransoming, what was made captive by slavery or war. Mercy means pardon to the guilty; grace, the pure favour shewn by divine sovereignty, irrespective of merit in the receiver, and also, the gift of holiness superadded to mercy and pardon; while salvation, in its full acceptation, denotes all these together, and the final safety of redeemed, ransomed, pardoned, and sanctified sinners, and can only be fully applicable, when from sinners they are changed to saints in glory. If it has pleased God, therefore, to distinguish His attributes and gifts, let us not confound them.

Here is too general an answer to the question, What disposition or feelings did Ahab shew about Naboth's vineyard?—"A wicked disposition." That answer wont do, although true. Of course the answer should be, "A covetous and envious disposition."

Take a question in a history class: What was remarkable in James VI.'s reign? A child really answered, "He died in his bed." This answer, although it raised a smile, shewed some observation in the child, as it certainly was uncommon for any of the James's to die so quietly; but the child must be made to think again. Was there no event happened in that reign of more consequence to this country, or to the whole world? The child, if she has been instructed in the history of England and Scotland, will give for answer, either, "the union of the two kingdoms," or "the translation of the Scriptures into English," according to the sense she has of the importance of the two events.

It would be easy to multiply examples. What is a lake?—It is a large portion of water. Of course, the answer should have been, water surrounded by land.

LETTER IV.

"ONLY THE BIBLE."

THERE is one aspect in which girls' schools are sometimes spoken of, which, I own, always fills me with indignation. Ladies apply for a schoolmistress, saying, "Remember, I require none of your intellectual teachers; that would be quite thrown away here, for she is only required to teach the Bible and such simple things." Or, perhaps, when such a school is offered to a teacher, her answer is, "I could not think of taking it, ma'am; it would lose me my learning, as it is only the Bible and sewing that is to be taught."

Only the Bible! and "it is easy to teach that!" "Not much learning or intellect required for that!"

Only the Bible! Lady or schoolmistress, have you well weighed your words? One would think that, like the Greeks of old, you esteemed the Word of God as foolishness; and that St. Paul should correct his assertion, "that the Bible alone is able to make us wise."

COME now, and let us weigh these words carefully. "Only the Bible; and it is so easy to teach, that I should lose all my learning." How little learning do you calculate necessary to enable you to teach the Bible well and thoroughly? for I conclude, that in a school where only the Bible is taught, *that* one branch, at least, will be taught well and thoroughly. Of course the following items of Biblical knowledge (calculated to illustrate a Bible

lesson and make it interesting) exhaust so little of your mental powers and resources, as hardly to be worth their exercise ; but still you have mastered them thoroughly.

I. A knowledge of the structure of the composition of the Bible—antithetical, analytical, synthetical, and parallel.

An historical, chronological, and biographical knowledge of the Bible. You can at once arrange alongside the history of patriarch, judge, king, prophet, apostle of the Jewish nation, the dates and history of the cotemporaneous nations of the rest of the world, so as to be able to form an exact estimate of the relative position of the Jewish, with all other nations. You are acquainted with the history of all the Ptolemies and Antiochuses, kings of Egypt ; of all the Canaanite, Syrian, Babylonish, Persian, and Ethiopian monarchs, from the days of Chedorlaomer, in Abraham's time, to Candace, in Philip's time ; the history of all the wars of other nations against the people of God ; the history of the Sanhedrim, the Maccabees, the Zealots, &c. ; the history of the rents and divisions of the Jewish Church before its dispersion ; the history of the known world in the days of the evangelists and apostles, in so far as it affected the scenes of their labours ; the Roman emperors, and the tetrarchs, their vassals in Syria.

II. The manners and customs, not only of the Jews, but of every nation of the East that is alluded to, whether in history, parable, or prophecy, you can readily adduce in illustration of your text, with all the accompanying influences

that climate, and soil, &c., have had in forming those customs.

III. You are perfect in the geography of the Bible, as connected with its history; can tell of every great event that took place at each mountain, lake, river, and town in Egypt, Canaan, the coast of the Mediterranean, Africa, Greece, and Macedon—in connexion with the history of each patriarch, king, prophet, and apostle.

IV. The zoology of the Bible is familiar to you. As each animal passed by its Creator in review before Adam, the first man, to be named; and before Noah, to be collected and preserved in the ark; you could have given its natural history, the structure, instincts, and habits of each, and have told from what part of the world it came.

V. The botany of the Bible, “from the cedar of Lebanon to the hyssop on the wall,” if it did not puzzle Solomon, can never puzzle you. The properties, medical and chemical, of all the herbs, ointments, and spices used in the temple service you can explain, and go out with the royal herbalist to point out to him where they grow.

VI. The mineralogy and chrysallogy of the Bible, no lapidary or geologist need unfold to you. The stones on the breastplate of the high priest, on the foundations of the New Jerusalem, you can analyze and resolve to their original earths and gases in the depth of those strata from which they were dug, whether in Hindustan or Peru.

VII. The mythology and polytheism of all the pagan nations of ancient times, as alluded to throughout the Bible, you can contrast with the

unity and purity of the worship of the Lord God, so as to enhance the sanctity and reasonableness of the true, by the sensuality and senselessness of the false worship.

VIII. And lastly, the theology of the Bible. You can trace every type in the ceremonial law to its great antitype, in Him who was the end of the law, and who came to fulfil it. The hangings of the tabernacle, the sacrifices, and altars, and lavers of the temple, the vestments of the priests, the services of the Levites, have all a typical meaning which you can readily explain. The book of Leviticus, with the rabbinical comments thereon; and the comment on its subjects which St. Paul wrote to the Hebrews. To the typical actions of the prophets, and the parables of our Lord, you can furnish the key.

Having mastered the tomes of all the Fathers, anti-Nicene and Tridentine; the writings of all the Reformers, Swiss, German, and English; all the Church historians, from Josephus and Rollin, down to Mosheim, Milner, and Neander,—you can tell the arguments which each sect of Christianity professes to draw from Scripture in support of its tenets, beginning with sects earliest mentioned,—the Samaritans, Sadducees, Gnostics, Manichees, Asmodeans; the Arians, Pelagians, Arminians, Papists, of the middle ages; the Puseyites, Irvingites, Morrisonians, Socinians, of our own times. In contradistinction to them, you can earnestly contend for the true faith once delivered to the saints in all its cardinal points; its doctrines of the Trinity; the true humanity and divinity of the

second, and the personality and work of the third person of the Trinity; justification by faith; the second coming of Christ to reign as King upon the earth, &c.

From the study of such works as Paley, Butler, Charnock, Chalmers, Brown, Whately, &c., &c., you have 'unanswerable arguments wherewith to meet any gainsayer that may come across you, whether athiest, deist, pantheist, or materialist. You could fortify all the youths under your charge against all heresies whatever, and against all "philosophies falsely so called."

But why should I continue a list of such scraps and items of learning as these? All is so easily learnt by those who have "only the Bible" to teach!

Only the Bible!—that so occupied the attention of the Almighty mind, that it was during a long course of sundry times and divers manners in which He spake and inspired it, to our fathers in times past, and in these last days by His Son, by whom He made the worlds, (Hebrews i. 1, 2.)

1. Only the LAW!—the Pentateuchal laws and codes, which, to administer, so exhausted the powers of Moses, the great lawgiver, exercised in all the learning of the Egyptians, that he had to call up the chief of all the tribes and wise men, to be judges of the law along with him. Only the law!—"that law" given by the disposition of angels, "whose voice, when He spake," *the ANGEL* of angels, "then shook the earth, so that Moses said, I exceedingly fear and quake;" and "so terrible was the sight," that we are "promised" by Haggai,

and reassured by St. Paul, that there is yet to be but one other scene more tremendous still; but once more, when the earth will be shaken more terribly than it was then. Only the law!—whose commandments, David said, were "exceeding broad;" which Paul had to sit years at the feet of Gamaliel to learn, you, a young flippant girl, think it is too easy to teach!

2. Only the prophecies!—into which the prophets themselves inquired and searched diligently, searching what, or what manner of time, the Spirit that was in them might signify, when it testified beforehand of all that was to follow. Only the prophecies!—of which Newton, Mede, Faber, Elliott, merely skimmed the surface, compared to the research you have bestowed upon them. The vials, the seals, the trumpets of the Apocalypse, might puzzle them, but are clear to you; for they are only the prophecies, *only* "those things which the angels desire to look into." Only the prophecies!—which the Lion of the tribe of Judah, the Lamb as it had been slain, alone prevaieth to open the seals thereof.

But the subject is really too awful to be dealt with in the language of irony any longer. I trust that any young woman who has hitherto thought so lightly of the depths that are in the Word of God, as to think that it gives no scope for her intellect and learning, will now shrink abashed from so presumptuous a thought.

But you may ask, Is all this Biblical knowledge necessary for salvation? and perhaps the description of Cowper rises up in your mind, of—

" Yon cottager,
Who, for her humble sphere by nature fit,
Had little understanding and no wit,
Receives no praise ; but though her lot be such
(Toilsome and indigent) she renders much ;
Just knows, and knows no more, her Bible true,
A truth the brilliant Frenchman never knew ;
And in that charter reads with sparkling eyes
Her title to a treasure in the skies.
O happy peasant ! O unhappy bard !
His the mere tinsel, hers the rich reward."

If it be true, you may say, that the common people heard Christ and His Gospel gladly ; that the way of holiness is a highway, so plain that he who runs may read, and the wayfaring man, though a fool, shall not err therein, how can it be necessary that children of the common people should be taught the Bible in this learned manner ? Blessed be God it is not necessary. Blessed be His name to all eternity, that the Bible alone, without note, or comment, or interpretation from any father, divine, or author whatever, without any teacher, but (the greatest of all teachers) the same Holy Spirit who first inspired it, is able to make us wise unto salvation ; and that the poorest man, always supposing he has the help of that one Teacher, may understand more than the ancients. Yes, I repeat, blessed be God, that this Biblical lore is not necessary for the poor children of the land, nor for any one. But it is necessary for *you*, before you pretend to have acquired so thorough an acquaintance with the Bible, as to have discovered that there are no depths in it capable of occupying and exhausting all your intellect. Besides, I do think that some of this systematic study of the Bible, yea, as much of it as possible, is *advisable* in a teacher. Lessons from Milton, Shakespeare, or out of such manuals as

M'Culloch's Courses, are thought worthy of being illustrated by all the treasures of literature and science that memory can produce. The ancient and English Classics, the laws of nature, as they are called, the beauties of its imagery, the researches of travellers and scientific men,—all are so brought to bear upon the lesson, that I have often thought, that listening to a thoroughly wrought-out class on some passage in M'Culloch's Course, one of the most interesting things possible. And may not a subject from the Book of God be illustrated by as great variety of knowledge, and be rendered as richly attractive? If you are a clever young teacher, it is a shame if you cannot do it. Besides, this outward knowledge of the Bible is all that we can surely put into a child. We cannot imbue it at will with saving knowledge. If we try only to give the doctrinal and spiritual sense of a passage to the heart, and fail, we give nothing; whereas, of these kinds of Biblical information, some seed will remain in the head and memory; and, after all, it is as often through the facts of the Bible that a saving lesson is conveyed to the thoughtless, as through the more doctrinal parts. There is a danger of a child hearing the Bible explained only in what is called a spiritual sense, speaking beyond its experience, either as a parrot or by rote, or out of an effort to be thought well of, by a religious teacher, that borders near upon hypocrisy. And if a child has had no instruction that it can understand by its natural powers given to it, why, it must forcibly be driven to affect to understand and feel, that instruction which a spiritual heart only can un-

derstand. Therefore that person is much to blame, who, because she loves the Bible in her own soul, and has studied it as food for herself, thinks that is enough to make her a suitable teacher of it. The Christian but unlettered teacher of the Bible, is very apt to fall into this mistake; and omitting analytical instruction of it, adopts the far easier plan of following out in the schoolroom the same train of thought she had begun in the closet, forgetting that what is suitable to her circumstances and state of mind, is probably most unsuitable to her little hearers; as far beyond them as are happily the trials and experiences in the teacher's life which gave rise to that train of thought in her mind. In nothing perhaps, is that abnegation and forgetfulness of self, which is so often called for in a teacher, more called for than in this. It may be obvious to her that, when she goes to the schoolroom, she must make a great effort, and throw off, if possible, the subject that is engrossing and pre-occupying her mind in her own personal or family history. She feels this self-denial and self-command necessary; because, if she does not withdraw her attention from these subjects to fix them on the school work of the day, that work must be confusedly, languidly, or hurriedly done. She feels also, that to enter into the states of mind of her pupils, she must for the time forget her own; but it is not so obvious to her why she should also leave behind and forget, the spiritual improvement of her own difficulties and trials which God gave her in the closet. This, she thinks she may without selfishness bring with her. The strengthened

and elevated tone of mind she acquired there, may be useful here; and so, instead of such a forced effort that is so painful, to forget and lay down the subjects of pre-occupation, she need not do so altogether, when she can manage to make the Bible lesson in course, chime in with her own previous reflections, and even be illustrated by them. My dear young friend, this is selfishness too. The teacher must not look on a Scripture lesson as a field on which she may expatiate and enjoy a solitary ramble, sermonizing and shewing her ingenuity. Rather should she speak less, and try to induce the children to speak more; after filling their memories with the different items of instruction, see what ideas are in their minds; teach them to think for themselves, and not give them ready-made thoughts, all cut and dry, for them to adopt without effort on their part. This may make a plausible-looking school, but the children will be mere machines, automatons, parrots. Set their minds working, thinking. This is the aim of education. For it is *not what you are able to tell your pupils, but what they are able to hear*, that you should think most of. Remember this, dear teacher,—it is a rule of Charles Simeon's. And remember also the way in which you are led by your Lord. He gently leads you on, step by step. "I have yet many things to say unto you, but ye cannot hear them now."

A Bible class should be conducted differently from any other. (1.) No child should ever *learn to read* with the Bible for a lesson-book. (2.) The

Bible, of course, must never be given for a punishment or a task. How can we expect a child ever to love what is given it for a punishment? (This rule holds good as to an additional piece of any book being given as a punishment. Can a child think three stanzas a pleasure, when an additional one is a penance?) (3.) No places must ever be taken at a Bible class,—nothing must ever be carried on *then*, that can possibly lead to emulation and strife. (4.) The Bible should even be handled differently from every other book; never allowed to be lifted from the shelves with a snatch, and thrown back with a "dad." (5.) Make a momentary pause, and adopt a graver tone, every time the name of God occurs in a secular lesson. (6.) Enforce reverence at psalm-singing, as well as prayer. Remind children that psalms are often prayers, and are always *worship*. Adoration and praise are two Scripture components of prayer. (7.) Consequently, no one should look about her during psalm-singing, any more than during prayer. How irreverent, therefore, the custom, too prevalent, for females to tie and untie their bonnets and cloaks during the first and last psalm in church! Still more so, to come in and go out of church during the singing. Always begin and end school every day, with (at least) the Lord's prayer, and a psalm.

THE TEACHER'S OFFICE.

"Desirest thou a teacher's work? Ask wisdom from above :
It is a work of toil and care, of patience and of love.
Ask for an understanding heart, to rule in godly fear
The feeble flock of which the Lord hath made thee overseer.

Alas! thou surely may'st expect some evils to endure—
E'en children's faults are hard to bear, and harder still to cure ;
They may be wilful, proud, perverse, in temper unsubdued,
In mind obtuse and ignorant, in manners coarse and rude ;
Thou may'st contend with sluggish minds till weary and depress'd,
And trace the windings of deceit in many a youthful breast ;
Yet scorn them not : remember Him who loved His lambs to feed,
Who never quench'd the smoking flax, nor broke the bruised reed ;
Who, for the thankless and the vile, pour'd out His precious blood ;
Who makes His sun to rise upon the evil and the good.
The love of God extends to all the works His hand has framed ;
He would not that the meanest child should perish unreclaimed.
Pray that His Holy Spirit may thy selfish heart incline
To hear with all their waywardness, as He has borne with thine.

If, by example, or by word, thou ledest them to sin,
Thou perilest the precious souls that Jesus died to win ;
If thou, from indolent neglect, shouldst leave their minds unsown,
Or shouldst their evil passions rouse, by yielding to thine own ;
Shouldst thou intimidate the weak, and thus destroy their peace,
Or drive the stubborn to rebel, by harshness or caprice ;
Shouldst thou their kindlier feelings chill by apathy or scorn,
'Twere good for them, and for thyself, that thou hadst ne'er been born.

But, oh! what blessings may be thine, when thou hast dally striven
To guide them in the narrow path that leadeth up to heaven ;—
What joy to see their youthful feet in wisdom's way remain ;
To know that, by the grace of God, thy labour is not vain ;—
To watch the dawn of perfect day in many a hopeful child ;
To see the crooked mind grow straight, the rugged temper mild ;—
To mark the sinful habit check'd, the stubborn will subdued ;
The cold and selfish spirit warm'd by love and gratitude :—
To read in every sparkling eye a depth of love unknown ;
To hear the voice of joy and health in every silver tone !

If such the joys that now repay the teacher's work of love,
If such thy recompense on earth, what must it be above !
Oh! blessed are the faithful dead who die unto the Lord ;
Sweet is the rest they find in heaven, and great is their reward ;
Their works performed in humble faith are all recorded there ;
They see the travail of their souls, the answer to their prayer :
There may the teacher and the taught one glorious anthem raise ;
And they who sow, and they who reap, unite in endless praise !"

LETTER V.

TEACHER AT SCHOOL.

AFTER the teacher has completed her preparatory studies, and is on the look-out for a school, much candour and good sense, and impartial estimate of her own abilities, will require to be in exercise when she makes choice of a school. She must exercise a conscientious restraint upon herself on this point, and not accept a school because she can undertake the different branches required, if her own individual temperament is not suited to it. I have known young women offer themselves for an infant school, whose slow, languid movements, and lugubrious faces, were enough to damp and extinguish that joyousness and brisk play of the fancy which should be a main feature in an Infant school. Neither should a person of such a temperament go to a school in a remote, secluded district, where her spirits would be sure to fail. Such a school should be the charge of a brisk, cheerful, stirring person, who had been accustomed to solitude, and whose resources are all in herself and her pupils, irrespective of the world without.

Then again, one who has always lived in a town, should be careful how she settles down in a wild country, amongst rustic people whose ways are totally different from any she has ever had to accommodate herself to; nor should a young woman whose home has always been in a rural village, seek a school in a large city, as her health is more likely

to fail, when want of fresh air is added to the depressing effect of sedentary occupation. Then again, if the school is almost entirely a sewing-school, no young woman, whose needle moves habitually slowly, (however neatly,) should undertake it, as she can never get through the amount of needlework that such a school should produce. Again, a school where active industry besides sewing, is not made a great object, (I grieve that there should be any such,) may be undertaken by young women, whose health much stirring about does not suit. Above all, I would that a missionary spirit imbued all our teachers; that they would realize the state of practical heathenism that all children are in, who are unreclaimed from vice and ignorance; and look upon themselves as having received a call from God, to be "labourers together with Him" in reclaiming them. This missionary spirit would invest localities with an attraction no worldly eye could see; would prevent the teacher from being "wearied and faint in her mind," by the "contradiction of sinners," by their hardened, impenetrable insensibility; or her susceptibilities and sensations, offended and disgusted beyond endurance by the dirt and squalid misery of those wynds and closes where these British heathen live. This missionary spirit would prevent a teacher from considering herself thrown away upon a school in a retired situation. She would consider the souls to be saved there, under the eye of the Invisible One, rather than the applause she would lose from her teaching being unobserved by man. She would not restlessly leave such a post of usefulness, to come to one where she thinks she will be more in the way of

being known ; and she would not remain in it only as a stepping-stone to something better elsewhere. Oh ! let her be careful how she turns her back on the door God has already set open before her ;—either a home in the hearts of the children and their parents, or the very contrary may even be a door of usefulness also—a district so dark and dead, as to demand her presence as a missionary to children, as much as any Pagan country could do.

It is now time, in our sketch of the life and character of a schoolmistress, to consider her position in the school itself. Hitherto, all our remarks have been a prelude to her actual work ; but a prelude which has, I trust, made for itself no uncertain, but an important sound.

It might be expected that the main body of this book is still to come ; that if the preparation and training of the teacher have occupied so much space, still more must remain to be said about her duties, when she actually enters upon them. It is not, however, intended to enlarge upon these, so much as at first sight might be expected ; and I think the reason is obvious. In the opening letter, the design of furnishing a complete manual upon education, was deprecated as unnecessary in itself, and unsuited to the limited knowledge and capacity of the writer. To imbue the mind of the female teacher with some of the feelings and ideas that ought to be peculiar to her as a female teacher, was the only expressed object of this work. To lay down any plans or time tables, or systems for the right conducting of a school, would be wholly presumptuous and superfluous. Every teacher who has been

properly trained, has had the best systems of school-management made familiar to her; and for those who have not had the benefit of Normal training, there are innumerable works upon the subject for their guidance. But without particularizing works of private individuals, I would say, that within the last few years, a most valuable manual for teachers has arisen in the results of the Inspectors of Her Majesty's Government, as given to the public in their annual reports, in the Minutes of Council. It is true, that these reports are not to be had for general circulation in their largest form, although even these are most liberally lent by H. M. Inspectors to any teachers who make the request; but last year the most important extracts were published, in the shape of a small octavo volume, of easy purchase. The statistical tables alone, of the actual state of hundreds of schools, give us ample material for realizing the results of method, or no method, or partially developed method; while it is hardly possible to over-estimate the value of the remarks upon good and bad school-management in these reports, made by gentlemen whose experience and observation are extended over such a wide field as all Her Majesty's British dominions. But where access cannot be had to many publications upon the right management of schools; the teacher has almost always the best of all means of improvement within her reach; which is, the opportunity of witnessing the actual working of the best systems in a good school; and this will do more to put her on a good plan herself, than a month's reading will do.

There is another reason which prevents me from

giving much advice upon school systems, and it is this: that schoolmistresses seldom have the choice of the system to be pursued. She is "one under authority;" and the system upon which the school management is to be based, is generally settled by the lady or clergyman who is the supporter of the school. Should the system determined on be one that the teacher thinks she cannot usefully or conscientiously follow out, then of course she should, at the outset, say so and decline the engagement; or if new plans and methods are introduced after she has been at the school, which she thinks decidedly subversive of good, she may quietly and respectfully represent this to her employers, who can only have the good of the school in view; and who, if they have confidence in the teacher, will readily listen to her experience, and give it its due weight. But let it be *experience* which prompts the teacher to differ; let her not captiously and conceitedly object to changes just because they are changes, and something different from the system in which she has been trained. Let her remember, that the change, although strange at first, may come in time to be felt to be a change for the better; and that she is bound, in duty to her employers, to do justice to it,—to give it a fair trial cordially, and, above all, never for a moment to allow the children to see that she is suspicious of the new plan, contemptuous of it, or doubtful how it will succeed, or determined to prevent it succeeding. It is quite right, if she has been trained on a good system, that she should have some confidence in it; but it is very often the case, that she has only had oppor-

tunity of studying one system, while the clergyman or lady superintendent may, from their own education and position and knowledge of the world, have had opportunities of seeing all the different systems, and have therefore the capacity—while they have the undoubted right—to introduce that which they think best into their school. Let the teacher, therefore, either conscientiously refuse to conduct the school at all on their plan, or, having once agreed, cordially enter into it and do it justice; at least let her be *slow* to object to any changes that are in themselves indifferent and do not affect the moral tone of the school, or her influence in it. As, therefore, the school system is usually not left to the option of a schoolmistress, my object is not so much to set before her the best system to adopt, as to lead her to make the best of the system she finds already adopted; to take things as she finds them in the best point of view, and do her duty to the utmost with the materials and plans laid to her hand, and not to be always making comparisons with, and casting vain regrets after, the methods and ways she has left behind her in former situations.

I have known teachers quite unable to adapt their ideas to the circumstances within which their school was necessarily circumscribed. For instance, if her only experience of a school has been the model one of a large training school, she is contemptuous of the scanty accommodation, school furnishing, &c., of the small village schoolroom, and thinks it impossible to do without a time-piece, a commodious gallery, spacious desks, and a whole museum and collection of subjects and

pictures for "object lessons." *She* has had a very limited observation, and a very parrot-like capacity of mere imitation, if she cannot take out of the Normal system (or whatever system she was trained in) just that which will answer her purpose, and can be made available in the school, and suitable to the children she has at present to deal with, adopting more or less of the system as circumstances admit; not disjointed shreds and patches of it, producing an incongruous whole, but such parts of it as, when applied to her more limited sphere, will still make a perfect model school on a smaller scale. Examples infinite might be given of my meaning. He would not be considered an adept or large-minded mechanic, who could not maintain all those due proportions of a model in the smaller sized specimen, that he did in one of a larger scale, or who could not make a general principle in mechanism applicable to different machines; so, in the same way, her training has been very partial and inefficient, who has no general ideas of education that can be put in force, equally in conducting a very small or a large class of children, and who is quite at a loss and put out of her way, if circumstances preclude a slavish copy of the exact system she has hitherto seen in operation. She ought to be able to take from that system exactly so much, and no more, as she can put in force in each school in which she is placed.

For the benefit, however, of those teachers to whom such latitude is given by the presiding lady or clergyman, for organizing her school as she thinks best; I will make a few remarks. First of all, and

in conformity with the whole tenor of this book, I would advise teachers to beware of a disposition too common among them,—that of desire to make the girls' school a rival to the parish or master's school of the place. If there is a good master's school in the same district, then it appears to me extremely desirable that the girls' school should be confined to teaching little boys and girls under seven, to read; the Industrial department for the girls, and Bible lessons for all. It is only where there is no good master's school within reach, that I would ever have grammar taught by the female teacher, still less arithmetic. But when left to herself she is too apt, although the school may be called an industrial one, gradually to encroach upon what it is the province of the master to teach, as if it were her object to thin his school. Wherever there is a clergyman's or heritor's wife in the neighbourhood who takes a charge of the girls' school, or a committee of ladies, I should hope this mistake will never be fallen into; and that they will carefully inquire into the facilities that already exist in the district for the girls' education, and not allow their private schoolmistress in any way to interfere with these,—the object of the girls' school being not to supplant, but to supplement the parish or master's school. And it is too often only vanity and conceit which moves the mistress to take into her own hands the branches already taught, and taught better there. Where the master's school is at a great distance from the girls' school, then it is desirable, indeed essential, that the schoolmistress should be able to teach *everything* that girls require to be taught; and it is for such schools as

these,—namely, girls' schools, that are the only schools in the district, that I have recommended a high attainment in English literature for the school-mistress. But in ordinary cases, where ample provision has been provided by the Church, the heritors, or the congregation, for all the education of the young except the industrial branches, then it does appear to be most orderly and becoming that the girls' school should be chiefly limited to that department. And that rather than this limit should be considered a confinement and hindrance to the progress of education, and the march of intellect, it should be considered the most truly feminine way of enlarging it;—pains being taken to make the one sphere of a girls' school—namely, the religious, moral, and industrial training—perfect in its own sphere, rather than attempts being made to transplant from the sphere of the master's school, all the many branches which will certainly not take root and flourish so well in any other soil.

The most suitable of all arrangements for the education of girls, seems to be that which obtains where the girls can attend the master's school of a morning, and the mistress's of an afternoon or evening;—the feminine quiet which should prevail in the one, counteracting any roughness which a mixed school is apt to produce in the manners; while, again, the superior vigour clearness and solidity of the master's teaching, counteracts any tendency to languor, superficiality, or waste of time, which are sometimes too much the features of a girls' school.

But while this interchange of school as a *regular*

system may be advisable, every conscientious teacher will discourage a custom too prevalent in some districts,—namely, that of a child attending two schools of the same kind at once—going a month or two to the one, and a month or two to the other. By schools of the same kind, I mean two girls' schools; one, perhaps, belonging to one denomination, and one to another. Neither teacher can like this. Neither can have a proper hold over the child, nor have any satisfaction in its progress. To obviate this, let the teachers of the two schools pay a friendly visit to each other and consult about it, and agree on some plan of inducing the child or her parents to make her attendance regular, at either one or the other. Any truly conscientious teacher will see, that in such a case it is the child's improvement that is the point of importance, and not the addition to the members on her roll book, that such desultory recruits can make.

I would advise time and caution before commencing any system whatever, in your new school, beyond the enforcement of Order and Obedience.

I have seen teachers in too eager haste to see, and be able to shew, the results of instruction;—to be able to shew, by the first examination that takes place after she has come to the school, how much further she has brought the children on in this, or that branch of learning, than they were when she came.

On the other hand, I have known the best of teachers have apparently little to shew, after having conducted the school for weeks or months. One of the best masters I know, once disappointed my

ignorance in this matter. Everything appeared to be disorganizing under his hands. Children, whose answers had flowed smoothly and glibly hitherto, appeared confused and ignorant now. The truth was, he had found them crammed and fluent only by rote, and he was now sifting and testing their knowledge; and, having found them ill-grounded, had to take down the superstructure and build it all new. Hence, to an inexperienced eye, there might be the apparent want of "*getting on.*" I should say, that in the condition in which some schools may be found, or in the opening up of a new school, that the first month, at least, might be well spent in merely bringing the children into habits of obedience, order, and tidiness; accustoming their wilfulness or timidity to be inclined, implicitly and promptly, but also confidently and affectionately, to obey your directions. If you at once gain this gentle, but firm, power over them, you have gained that which shall prove the helm to guide the whole ship; whereas, without having got command of this helm, you might perform all sorts of manœuvres with the ship, shift the sails, new rig the masts, (that is, bring the children through every evolution of ordinary lesson routine,) and yet have made no progress in the course laid down in the chart, and have arrived no nearer the desired haven.

Ladies and others superintending the school, are here requested to have patience with the new mistress, and give her time to develop her plans, and not do anything to foster that mistaken idea, that all time is lost time that is not spent on the book.

Such notions of education are limited and vulgar, becoming obsolete, I would fain hope. If drawing out the good, and checking the bad, dispositions of children, be the great end of education, then the teacher has much to teach that can only be taught when the book is shut. The book she must chiefly study, after that of God's written revelation, is the fleshly tablets of the hearts of the children. She must watch every symptom in their conduct that reveals their natural dispositions, and turn to account every passing incident that gives occasion to point out an instance of practical duty. But if, in so doing,—if, having shut the book to seize hold of some trifling incident, which has, however, been the index of some disposition of the child that is by no means a trifle,—the parent, or superintending lady, comes into the schoolroom, and exclaims against the time that has passed without this or that usual task being completed, and does not admit as a valid excuse, the reason the teacher gives for the break in the routine,—then, I say, there is wanting a sense of the value such opportunities afford of enforcing a moral duty, above and beyond any value that there can be in this or that book-lesson. If either schoolmistress or lady sees not, and seizes not such opportunities, it is in vain that she tells me that she does not think good grammar of more consequence than a lie, geography than a fit of stubbornness, arithmetic than selfishness, and sewing, than flying into a passion.

There is another erroneous idea on education, which has been well exposed to those who have had experience of prison and ragged schools,—viz.,

that a child has had no education before coming to school.

Education, it must be ever remembered, is of two kinds, both bad and good, and much of either kind may—nay, *must* be going on long before the child can read a book. The tablets of the hearts of children are no white leaves, (as the deniers of the doctrine of natural depravity would fain persuade you,) to be put into your hands blank and unfilled up, for inscription with what you will; but are a scroll already written within and without, sometimes in fair characters, but, alas! far oftener with lamentation and woe. As in the tablets of stone on the Mount, God inscribed every command; so, on the tablets of the heart is written the transgression, more or less, of every one of these commands from the earliest age,—written by the fingers of the child itself, determinately set on doing evil,—and written also by the parents of the child, laboriously traced by them from the copy of their own example. The child who has never entered a schoolroom door, or arrived at even the alphabets of learning, may have gone through a complete course of education for good or evil; may have been taught to fear and love God, and to love his neighbour as himself; to deny himself to please others; and to keep every unholy temper in check, as that, if which indulged, would for ever exclude him from, and unfit him for, the presence of God, and company of heaven. On the other hand, the child may neither “fear God nor regard man;” may know no law but its own base, earthly, and sensual inclinations; and may have an intimate acquaint-

ance with, and adept skill in, all the cleverest contrivances for eluding or breaking the laws of God and man. Indeed, we see that the child of neglect and vice has had its wits sharpened to a degree of acuteness and precociousness it never could have acquired but by living on his wits. Can we say that that child has had no education who contrives to cheat, and lie, and steal, so as to elude our vigilance, and baffle our detection? Ah! it would be a much easier matter than it is, to train up a child in the way he should go, were there any truth in that too common saying,—“That child has been much neglected; it never had any education till it came here.” It has not been neglected. It has had abundance of education. “Time and the hour” have educated it, and that elaborately. But this is an atheistical manner of speaking, to say that circumstances or any forces only material and impersonal, have educated any one. Are we “ignorant of Satan’s devices?” Are we sceptical of, and unbelievers in, his derived kingdom and power? Do we forget the fact, that “the whole world lieth in the wicked one;” and that Satan stands at the hand of God to resist all attempts of His servants to pluck souls as brands out of the burning? Parents may have neglected the child; the State may have neglected it; the Church may have neglected it; but the Devil and his emissaries have not neglected it: they took in hand its education long before any of its fellow-creatures thought of doing so.

Up, then, and awake, dear teacher, to a sense of your solemn accountability. Receive each child from God, as one to be translated from the king-

dom of darkness into that of His dear Son. Beware of any of those numerous children's books of the present day, (too fascinating from the beauty of their language,) which represent children as born with white robes, or, at least, so robed in white at baptism, as to have only now to keep them clean; and if not kept clean, that the tears of repentance are to wash out the stains. What place is given here for the blood of Christ? What quarter would any such unpicturesque truth as, "All our righteousness is as filthy rags," have in such books as these? On the contrary, be you on the watch that a belief in the native corruption of the heart ought to arouse in you; for a development of evil from the natural tendencies of the children's minds, modified or aggravated by outward influences, but yet each child's own idiosyncrasy and individuality still.

This brings us to the next point to be enforced,—the separate and individual character of each child.

For opportunities of observation on this, the schoolmistress has several advantages over a master. 1st, Because a female mind has a nicer discrimination into shades of character. 2d, Because in the domestic circle she has had more facility for studying childhood from its infancy. 3d, Because her school is ordinarily a smaller one than the master's; and having only one sex to deal with, training becomes a less complicated problem. Make you the most, therefore, of your facilities; and considering, as we have already done, that it is the domestic character that makes the woman, seize you, on all your opportunities of dealing with the dispositions

of children. A man may get through the world an important, though never an estimable, member of it, by the force of his talents or acquirements; but a woman never can, as a woman, have any weight at all, although she understand all mysteries and all knowledge, and has not charity. Without this she is nothing.

It is, therefore, of the first importance, when you take up school, that you try and strike out a harmony between the child's home and school duties,—taking care not only that school duties never supersede or interfere with home duties, but that, if possible, the one shall assist the other. For this purpose, you must make the visiting of their homes an indispensable part of your duty. While avoiding all gossiping familiarity with the parents, you must yet assiduously cultivate acquaintance with the respectable among them. At once explain your aims and objects in regard to their children; and enlist them as much as possible on your side, where yours is the better side; or where the parent is also conscientious and enlightened, let her see that you are enlisted on her side,—the common aim of both being the guidance of the child's disposition and abilities, so as to make it a useful and happy being. Frankly tell the parents, that in doing so you may have to get the child slowly on, or omit altogether some branches of learning which would make more show at an examination, or enable the parent the sooner to *get gain* out of that child's labours: but that the lacemaking, or strawplaiting, or embroidery, &c., by which the child could gain a livelihood at five or seven years old,

cannot be obtained but at the expense of serving mammon rather than God; and that you cannot assist in any such plot for sacrificing the child to Moloch;—that you will do all in your power to fit the child to be able, at a proper age, to gain a livelihood to support itself and its parents when they are old; but that you will not encourage the parents, while still young, to support themselves in idleness, by eating the children's bread before due time. Remonstrate, therefore, with the parents for taking the girls away from school, to place them at trades or in service too young, before their growth is completed and their strength confirmed, and during the only period of their lives allotted for instructing and informing their minds by reading. Also impress upon the parents, that no other person's teaching can supersede a parent's duty in religious precept and example,—that you may give Bible lessons, but that the life of the Bible must be exemplified at home,—that the human authors of the child's being can best point to, and illustrate the relationship it bears to God, the Creator and heavenly Father,—and that the relation the child stands in, and its duties to, the whole human family and to the Church, as members of one body; living in, and united to one Head; if not receiving an illustration at home in the domestic family, can receive it nowhere else, so aptly, so practically, and so endearingly.

Carefully observe the difference of the circumstances which surround each child at home; and make due allowances for the effect of these upon its disposition and progress in school. Ignorance

of these will produce indiscriminate treatment. For example, in praising or blaming regularity or irregularity of attendance at school, the child's duties at home must be taken into consideration. The mother, with an infant in arms, must be helped by her oldest girl, with the younger children in the morning; or the breakfasts and dinners of the father and brothers must be taken to the field (and that, too, at some distance) before going to school; so that the girl, perhaps, cannot arrive in time. Or if she is very young, and cannot dress herself, or prepare her own breakfast; and if her mother is slothful and *through-other* in her habits, it may be impossible for the poor little thing to get away in the morning. Then, again, another child who is praised for punctual attendance, and for perfectly-learnt lessons, may only have gained this praise at the expense of home duties which she has neglected. She may, in fact, have been much lazier in the morning; but thinking only of herself, or of the character she bears at school and not at home, she may have refused to take her share of the family-morning work, and thus have got away only too easily. Then, as to perfectly-learnt lessons; the one child may learn without any effort or necessity for diligence, and so may not deserve praise nearly so much as the duller, but plodding and painstaking child deserves it, who may not have succeeded half so well. Examples of the mal-administration of praise and blame might be multiplied *ad infinitum*. There is often a great want of solemnity in distinguishing between what are sins against God, and what are only faults against us. *Disobedience to-*

wards the teacher must be put a stop to, insomuch as she is to that child, in a faint degree, as an expositor of God's laws, and a delegate of His authority. But every omission and accident is not wilful disobedience. It may be only the carelessness and thoughtlessness of youth. If a child broke anything, for instance, out of mere heedlessness, we would not punish it in the same way as if it broke it out of deliberate disregard to a command not to touch it. Even then, the sin of disobedience to us, is not so great as lying or profanity against God. And surely all offences which prove the alienation of the heart from God, should meet with a graver rebuke than any which offend only against our own rules or convenience. Also, never punish a child when you are angry. This draws the attention of the child from its own fault to yours. Shew them that their sin makes you more sorry than angry; that it disappoints your fond hopes of them. But this must presuppose their having secured, and feeling assured of, your interest in them. Have they cause to be so assured? Above all, let them see that you are chiefly grieved because an offence has been committed against God and His love, and calculated to displease Him,—a displeasure far more to be avoided than yours. Try to make the whole school feel concerned when one is under a cloud. Try to make a sisterhood of feeling between them, that when one member suffers all may suffer with her, and feel it a family disgrace; and when one member rejoices in a due reward, all should rejoice with her, and none feel disappointed or jealous. Instead of this, how often have I seen the gaze, and

stare, and titter, directed towards the offender ; and the rest of the school, instead of looking at all annoyed, look as if there was a positive pleasurable excitement when faults are detected, and reproof going on, that seems a perfect windfall to them all. Never encourage a tell-tale spirit, that calls out eager to fasten blame, "She did it, she did it!" or, "She has been five weeks at school and cannot say a word of that lesson yet." Shew them that this is a breach of that "charity which rejoices not in iniquity." But impress on the children's minds the duty of each *telling upon herself* and never concealing anything that you ought to know. Take great pains to win children to the confession of a fault. And this can only be done by their knowing well that they have nothing to fear from the confession. There may be some cases where confession is made out of bravado, and impudent defiance of your displeasure ; but this hardened and careless disposition is not the common one. I believe that most children would like to relieve themselves from the burden of concealment, by confessing the fault, if they were not afraid that we would "be so angry" if we knew. And remember that, with the exception above mentioned, with most children, a *sin confessed is sin half forsaken*. Confession generally implies repentance, and a wish to leave off what has been done wrong. It ought, therefore, to be encouraged. Let us remember how God deals with us :—"If we say that we have no sin, we deceive ourselves ; but if we confess our sins, He is faithful and just to forgive us our sins. He that covereth his sins shall not prosper ; but whoso

confesseth and forsaketh them, shall have mercy." Should we not then receive with open arms the little returning penitent? and telling her, that although confession may be made to us, remission of sins can only be received from God, go with her to the mercy-seat, bend the knee with her there, repeat her confession there, and implore pardon there. A child will seldom forget such an occasion as this. One of the longest things I can remember, is stealing something that belonged to my eldest sister, my earliest Bible instructor. I went directly to tell her, and asked her pardon. She said at once, "I have no power to forgive sin. There is one who has power to forgive sin, and that is God; we will kneel together and ask it of Him."

In connexion with this subject, I wish to expose the unreasonableness of scolding children because they cry at a reproof. What can they think of this? Must they not feel the injustice of this? We have been speaking seriously to them for half-an-hour, perhaps, to try and convince them how wrong they have been; and whenever we see them going to cry,—their only mode, remember, of shewing they are convinced,—we call out, "Oh! now, if you are going to cry about it, I have done with you, or I'll punish you." What a confusion of right and wrong must this make in their minds! "Did she not want us to feel sorry?" they must be saying to themselves; "and now that we *are* sorry, she tells us she'll punish us for it!" What can they think we have been talking to them for, if not to make them sorry? And children are not like us. They cannot restrain their tears as we can; and they

must feel that it is we who have raised the tears we are trying to suppress. Besides, the gush of tears on their part may be a gush of soft repentance; and are they to think that we wish to throw back this repentance? If we do, it will freeze back again into a heart more hardened than before. Oh! should we not receive the little sobbing head on our lap, and rather say, "Well now, dear, I am glad you are sorry, for I hope it shews that you now see what a sad, sinful feeling has been in your heart. But let us thank God for shewing you your sin, and pray to Him to forgive you; and —, there now, dry your tears, and let us trust that Jesus has prayed too, that you may be forgiven, and that you will be kept for His sake from doing wrong again."

Then, as to temper and temperament. How little is the distinction between these recognized! Some people's idea is, that a bad temper consists only in being sullen, or going into a passion, or saying angry and cutting words. I call a cool contempt towards an offender, a bad temper: a disposition to bring forward, however calmly, subjects known to be disagreeable to another, a bad temper: a refusal to meet any furtive attempts at confession and reconciliation, because they are only shy and not open, only faint and not strong attempts, not what we think *due* to us,—a very bad temper; and so on. Then, I do not call all loud and excited looks and words, a shewing of temper. It may be only temperament;—a keen, vivacious temperament;—one which the phlegmatic cannot understand;—one which requires indeed to be watched, soothed, and

kept within due bounds; but which, within these due bounds, is harmless. Then, I do not call every unimpressible and unmoveable person cold and heartless and indifferent. Such indifference may not be selfishness—only temperament;—a temperament, indeed, which those whose blood courses quickly through their veins, and whose thoughts shoot like fiery-winged arrows through their brains, can no more understand, than the Emperor of China could understand how the same liquids, which were seldom under blood temperament there, could freeze in a colder and northern clime.

At first sight of a child's countenance, we may judge it to be sullen, when it may be—and, alas! too often is, the case, in our vicious and neglected localities—that the child has come breakfastless to school, or has been numbed and stupified at home, by either recent brutal treatment, or a long course of neglect of every kind. Or, perhaps, it has been snubbed and frightened and discouraged, by some former injudicious method of teaching or management. Then again, the child we praise so highly, may have been too emulous,—may have excelled out of strife and vain glory,—and may have gained the struggle, only by trampling upon all those ornaments of a meek and quiet spirit, which are of greater price in God's sight, than all the knowledge that can be acquired by their sacrifice.

Repress a teasing spirit among children; shew them that this is as much wanton cruelty to the mind of man, as teasing animals is cruelty to the body; shew that *there is no fun in a joke, if it is not taken as fun.* 'True, that is a weak and peevish

temper which cannot take a joke, and such an absence of good humour should be noticed ; but other children must never be allowed to try to cure it by teasing. Pettishness will never be cured by being laughed at. Who among us does not remember the feeling, of wishing to get out of a pet, if we could do so unnoticed, so as not to compromise ourselves by being seen to descend from the dignity of being an injured person ! And let us remind the children that we are all answerable for the sins that we *provoke*. If we say or do anything that we know from experience will provoke another to rash words and rash deeds, we are answerable for those words, and those deeds. And this accountability of ours is quite reconcileable with the personal responsibility of that other person, for her own sin. Truly she is answerable for allowing herself to be provoked, although we are answerable for giving the provocation. Never use the weapon of irony to try and cure children's follies, saying, "See how clever Susan is ; she does not know a biped from a quadruped,"—when you really mean how stupid she is. Such taunting can do no good. Never shew a child up to ridicule before others, either by setting it up on a high table, and putting a fool's-cap or any other badge of contempt on it. It invariably hardens, not softens,—sullens, not humbles the child. Ridicule is said to be the fittest cure for folly. I would rather use the rod at once. It cannot be more cutting. Ridicule might be the best scourge, could we be sure of handling the weapon safely. But I, for one, would not venture to use it. It would require the touch of a very delicate hand. And

never should it be used to children at all. Grown people may understand irony and satire. Children cannot. In their minds, nothing but confusion of ideas between right and wrong can be the result. They feel that they have done wrong; and wrong, they know, is no subject for jest to you, any more than punishment is a joke to them. For punishment, therefore, to be administered so as to wound and gall the offender, and yet, so as to make all the rest of the school stare and titter, must be felt to be very unsuitable; and reproof so administered can do no good. It will irritate and sour the temper; and feelings of revenge for the shame inflicted will rise up in the offender's breast, to the exclusion of all shame for the offence itself. Depend upon it, that if a fault is serious enough to be reprimanded at all, it should be reprimanded in a proportionately serious manner. Vanity is perhaps almost the only fault, the cure of which may be better aimed at by ridicule, than by any other weapon; because it is a feeling which, having applause, at once for its motive and end, cannot exist under contempt. The vanity will be dropped when no longer admired. But still, as I said, she is a bold reformer who thinks she can master this weapon. And in the use of irony, should we not have some fear, lest we bring ourselves under the charge, of making "a mock at sin?"

If you are quick yourself, make conscience of acquiring patience with dulness. Is there one child duller than another in the school? Take most pains with that child. Reflect upon all that child has to contend with; think what weary uphill work it is for her to learn; think of the extra

time she must spend upon her tasks, the play-time she loses, the taunts of her quicker companions, which make her feel hopeless of ever acquiring their proficiency. How delightful then to encourage such a child; to acknowledge to her that her trial is great, in not having quick natural powers, and to sympathize with her difficulties! Oh! my dear friends, when you are inclined to say, as I too often am, "I have not common patience with such slowness," let us think of the uncommon patience our heavenly Teacher has with us! "Line upon line, precept upon precept, here a little and there a little." Long ere now had He dismissed us from this world—His school of probation—had He not had patience with our dulness.

Then again, when another child with sparkling eyes exults in the ease with which she learns her lesson, deal gently with her exultation. Repress it not at once, as pride. Say to her, that God has been very good to her in making study so easy and pleasant to her, and therefore she is quite inexcusable if she does not aim at such proficiency as to make the *addition of diligence* to natural capacity indispensable.

There are numberless other points in the treatment of children that ought to engage your attention, but which cannot be enlarged on here. So that, asking your attention to *one* more, I must end the enumeration.

If the children arrive at school *full* of any adventure by the way, or of any village wonder or public event, let them tell it freely, before beginning the duties of the day. Time thus spent is not

time lost. Allow free vent for a few moments, not more, to any sudden and uncontrollable burst of merriment, arising from some incidental occurrence—that took the children by surprise before they could call up their self-command—always provided that occurrence was not one which, in itself, makes merriment unsuitable or wrong. Some teachers, if seen allowing the children and themselves this relaxation, would look as if caught in an offence against school etiquette. Away with such nonsense! If *you* are a stiff-starched stock or stone, the children, at least, are not such unnatural beings, and should not be treated as such. Besides, in nothing have I seen a good trainer shew her influence and authority more, than in this very thing;—first allowing the children to laugh, and then as quickly stopping it, by word of order, the moment it is reasonable time. A moral principle obtains here, also, as in most other occasions. The children are effectually taught, without a *word* of teaching, what are, and what are not, innocent causes of mirth.

Here is a point upon which practice varies: When a visitor comes in—not to listen to the lessons, but to speak to the mistress, who must step aside to speak to her—ought the mistress to try and stop the children from looking up off their books or work at the visitor, and go on as if she were not there? Some people think this a proper lesson in self-control. I say it is forced and unnatural, and that all that is so should be avoided. Of course the rude stare and ruder titter, or curious listening, must be checked. But I will tell you what I have seen done, which I cannot think a just and reasonable

plan. I have seen a teacher go back to her class after finishing her business with the visitor, or turn round in the middle of it, and sharply find fault with the way the children have been, or are, repeating the lesson, (that she bid them go on with while her back was turned,) although she really could hardly have heard a word of it. Much better had she made them leave it off till she went back to them.

Experience has led me to adopt the course of using, not suppressing incidental excitement. The eventful 10th of April 1848, which, it was at least anticipated, would be full of events disastrous to London and the nation, happened to be the evening on which I weekly held a class for young maid-servants and female apprentices. And although rather annoyed that my class should be one means of bringing girls through the street on this day of threatened tumult, (for the mob of Edinburgh only waited for telegraphic news that the rising had succeeded in London, to begin one on their own account,) yet I was obliged to run the risk, as I had no means of telling people living in all parts of the town not to come. As it happened, the place where the mob assembled to await the news, was at the opposite end of the town from my dwelling, and so the girls were more sure of being kept out of the way of it, by coming to me than by staying away; and I kept them until I heard that the disappointed insurgents had dispersed.

Of course, when the girls came, they were all much excited by the state of the town, of which they had heard very exaggerated accounts. My first care was to reduce these to facts. And on

two other occasions before, when my class met in February 1848, when the Revolution in Paris was going on, and on the 6th and 7th March 1848, when the great riot took place in Glasgow, I took advantage of the opportunity, as I did afterwards on the 10th of April, to caution the girls against that wonder-loving spirit and craving after excitement, which is so apt to spread false rumours. I also shewed how the same tempers that were making such havoc in the fair land of France, and threatening our country also, were lurking in the hearts of us all, according to the explanation of St. James, as to "whence come wars and fightings." In older people it may be a useful exercise of self-control, to force the attention to pass on to the duty on hand, and at once fix on it, rather than on the event going on at that moment in the world outside. But such constraint is most unnatural to children. The wonder-loving spirit natural to the vulgar, and doubly natural to youth, makes this certain, that they will be wondering over the occurrence, and gaping in mind all the time of the lesson. And if you know of the occurrence and repress all notice of it, that sets them wondering again what can be your reason. Are you anyway displeased? do you despise, or have you no interest in the events which have so moved your neighbours? You had much better notice the affair in simple and *true* language, and that will do good. For often such things are exaggerated: as an accident, news of some distant event, unusual phenomena of nature, &c., &c.; and your more accurate knowledge of the facts, or of the possibilities of the case, and your calmer

judgment and more rational conclusions, may set the affair to rights in their minds, and put a stop to unfounded reports, which, if allowed to circulate, might be productive of injurious effects. I would have you not only to tolerate the notice of such incidents, but to notice them yourself. Having done so, the school will much more readily subside into its usual occupations, and all the sooner dismiss the day's wonder. And if not ; if another and another day finds them still excited by it, is this very unaccountable and inexcusable after all ? Are there no grown-up children who make a nine-days' wonder of an event of no more relative importance amongst us ? I also tried to shew how each individual, however humble, a servant or a tradesman, might help to prevent a revolution going on, if each and every one minded their own business, and theirs alone. For instance, in Paris, at that time, if no mechanic or tradesman had ever left off diligent labouring in his own calling, he would have had no time (and probably no inclination) to "meddle with them who are given to change ;" and if women had been "keepers at home," and done their utmost to keep their brothers and husbands at home also, probably no disturbances would have taken place. So that no one—even a woman, and one in a lowly sphere—should think that she can do nothing to keep down civil war and bloodshed. She cannot, by asserting and clamouring for the "rights of women." The rights of women ! What are their rights ? —The right to soothe and sympathize ; to relieve misery ; to calm down the more impetuous spirit of man ; to make his home so happy, that he, too,

will come to think less of his own rights, and more of the rights of the Lord of the universe, to have his service, his substance, and his heart, in return for the precious gift of this, his peaceful and happy home. The rights of women! Yes, they have a right to be wherever trouble is,—not to fan it, becoming like a woman unsexed, and changed into a demagogue, “scattering firebrands, arrows, and death;” but to calm it, by her mitigating and peace-instilling influence. Yes, when tumult threatens a city, she may help to mitigate its horrors, and keep the peace, by “being content with such things as she has;” “fearing God, and honouring the king;” keeping all whom she can persuade in-doors with her, and not adding herself to the confusion, by foolish fears and outcries; by preventing children running out and being hurt; by not neglecting the sick and aged left at home; by being calm, and alert, and ready to help any brought in hurt or wounded, which is woman’s proper province.*

WHAT ARE WOMAN’S RIGHTS?

The right to wake when others sleep;
The right to watch, the right to weep;
The right to comfort in distress;
The right to soothe, the right to bless;
The right the widow’s heart to cheer;
The right to dry the orphan’s tear;
The right to feed and clothe the poor;
The right to teach them to endure.

* Not only on great occasions, requiring (therefore, as it were making easy) presence of mind, should a woman have it in active readiness; but on all ordinary occasions of sickness, and domestic accidents, how becoming is it, how necessary for her as a woman, not to allow her natural sensitiveness and delicacy to come in the way of her performing the offices of sick-nurse! From a child she should have been accustomed to make a sick mess, and handle a leech.

The right, when other friends have flown,
And left the sufferer all alone,
To kneel that dying couch beside,
And meekly point to Him who died ;
The right a happy home to make,
In any clime, for Jesus' sake ;
Rights such as these are all we crave,
Until our last—a quiet grave — *Anonymous.*

It strikes me, that the lessons these public disturbances gave me occasion to enforce, were of more importance to my class, at that moment of excitement, than any one on the Catechism, or M'Culloch's Course, could have been, and more likely by far to make an impression on them ; and that it would not only have been a vain attempt, but a most ill-judged one, had I tried sternly to repress all allusion to the passing events, and force the attention of the children into the ordinary lesson routine.

My dear teachers, do not fall into that atheistical mistake, of trying to separate our religious from our secular duties. Is it not in every occurrence of life, that God may be dishonoured, or glorified, as much as He can be in the closet, the Sabbath, or the Bible-reading hour ? Are His commandments to be only taught by rote, and the children never shewn how they are kept or broken in the thoughts, words, and deeds, of their daily lives ? You may carry on the education of the child in its truest sense, by making use of everything that is passing around her that is within her observation. I do not mean that no regularity of schoolroom routine is to be kept up, because of the duty of seizing hold of opportunities for exemplifying a moral lesson. But I do say, that if to maintain that routine unbroken, a given lesson must be gone through in a given time, whatever

occurrences arise,—the idea is, that the book on no account must be shut until that lesson is done;—if, I say, to maintain such routine of teaching unbroken, we let slip a wedge for introducing a moral lesson, we are thus fostering the error, that the head is of more importance than the heart; that knowledge is of more value than morality; that time is of more consequence than eternity.

The minutest and commonest events will tell on the tone of the child's mind; and will tell in a wrong direction, perhaps, if we do not assist it to a right one. But for you to be capable of this, you must be in the habit yourselves, of noticing the influence passing events have on your *own* tone of mind, and turning them to account. And from all that happens around you, you *may* not only gain materials to fit or unfit you for your work of teacher, but you *are* actually fitted or unfitted thereby. A teacher cannot put on and off her character of teacher like the cloak she puts on and throws off going to and from school. Everything she does, or thinks, or meets with, at other times, however common-place, fits or unfits her for her office. From whatever she hears or reads—say it is only a newspaper—of the wars and crimes, and ignorance and miseries, going on in the world, and from whatever the children hear of these also, a great practical lesson may be drawn and pointed out to the children. What is it? Is it not, that every history of crime, and woe, and wretchedness, is a living proof of the truth of God's saying, that “the wages of sin is death” to the impenitent, and sore chastisement to the righteous? For what

is crime, but the doctrine of the depravity of the human heart recorded in fact,—recorded either in past or in passing history ; either in books, in newspapers, or in village annals ? And can we think that we have taught children enough about the doctrine of human depravity, when we have taught them their questions out of the Catechism about the ten commandments—aye, and all the “proofs” besides—and omitted the proofs to be shewn them out of the book of their own and others’ conduct ? You do not act so senselessly in regard to their other lessons. You do not (for happily those days are gone by) give them a rule in grammar to learn ; and when they break it in their own writing or speaking, take no notice of it.

This subject would stretch far beyond the limits of these letters. I can but beseech you to awake to a sense of its importance, and assure you, that proficiency in the lessons themselves depends upon your being awake to it.

Take a history lesson as an instance : unless you view the history of a nation, in some degree, from the platform in which God, the Ruler of nations, views it, you miss altogether seeing the true place it holds in the providence and government of God ; and therefore, any other moral that you may draw from this history, is but a lower and secondary one, and you are not making the most of a history lesson. The history of any nation presents to our view a field, whereon is developed both the extent and the limit of the power that good and bad men have in moulding the character of a people ; and how this power is seen to be irresistibly under the

control of a higher power, who turns the hearts of rulers like the rivers of water, and regulates the tumult of the people into a chorus, to shew forth to the universe this one great fact, that it is "the LORD who reigneth," and "doeth what He will amid the army of heaven and earth:"—therefore the greatest earthly potentate is impotent when He pleaseth to arrest his arm; and the feeblest mortal is made powerful and immortal for the hour that his Creator requires to use him to do His work, and advance His purposes.

Take the history of England for instance. Have you, do you think, given a really true sketch of it, if you have only described the conquests of war, and commerce and advance of arts, that have marked the progress of the nation; and have not shewn how the rise and fall of its prosperity are marked (as surely as a meteorological index marks the approach of fair or stormy weather) by the rise or decline—the ascendancy or depression—of sound Protestant religion; and how national defiance of the Almighty's laws, or persecution of Jesus through His Church, has ever brought down the vengeance of heaven upon the guilty nation, in the form of national calamities of every shape and name? While you impress upon the child its own individual accountability, and that the day of retribution to individuals may never come in this life,—the punishment of the ungodly man being "reserved unto the day of judgment," and the crown of the righteous being "laid up for them against that day,"—yet do you teach the child, that as surely national impiety and crime receive their judgment

in this life, and are to be traced in national woe? In these very days, cannot we easily trace the "earthly, sensual, and devilish" consequences of the pursuit of one lust—the lust for gold—in the moral pollution, lawlessness, and disorganization that follow the track of modern gold-diggers;—shewing Mammon in its grossest and most undisguised character; and this world, in its fairest spots, transmuted into a very pandemonium by the touch of gold? And to come nearer home, and bring the child's observation to bear on a range within her own vision, can we not trace for her the poverty, the brutishness, the sickliness, the shamelessness, that follow the Sabbath-breaker and drunkard in his career? Nay, nearer still, we can bring home to the child's conscience the evil consequences of sin, when we track the train of deceit, the fear of detection, and the misery of guilty concealment which it has involved itself in, by one lie; or the sickness and contempt it has brought on itself by one fit of gluttonness. On the other hand, can we not, though perhaps less obviously, trace for the child the probable result of efforts of self-control, or self-denial at home—in an accident averted, a life saved, a mother's heart cheered, a younger sister rescued from an evil companion, wrath turned away by a soft word, an atmosphere of peace introduced into the hearth, and the love of God shed abroad in the heart? Will any one now assert or maintain, that the formal instruction of the child in the law of God, by the mere recital of the words, would alone be sufficient to train that child in the way he should go,—in the fear of sin

and love of holiness, without such a practical application of the law, as is given, by shewing what sin and holiness are in the child's own life, or the lives of other men and nations ?

And yet this bare, meagre, dry-bone religion, is all that would be given by any one who would separate religious from secular instruction. Those who would keep them separate, each in its separate class-room and class-hour, must go a step farther. They must be prepared to say that they wish to keep them separate also in the after-life of the child ; that they see no necessity for, and do not wish, the child's actions to be regulated by the fear of God or man, or the keeping of their commandments ; and that as religion has nothing to do with the *all-day* work of the schoolroom, so it has nothing to do with the daily work of the wareroom and shop ;—and that a man need only attend to the commandments when read out in church ; but that at market he may break them as he likes, and lie and cheat as he lists ; for what has religion to do with the markets ?* It should be confined to one hour in the day, or one day in the week ; to one building, (the church,) or to one room in the building, (the religious class-room in school.)

The inconsistencies that this doctrine of separation would lead to, are too complicated to notice in this work. The religious and the secular, are two elements which God has joined in our hearts,

* If modern philosophers are not too syllogistical to allow that soundness is still to be found in *Bacon's Philosophy*, they cannot deny that false religion, at least, prevails in the business of life ; therefore, by inference, the necessity of introducing true religion into it — See *Idols of the Den, of the Market, and of the Platform*, in the *Novum Organum*.

and which no man can separate in our lives, with any more shew of reasonableness or possibility than could the Jewish usurer, at Venice, separate the pound of flesh from his debtor's body, without, at the same time, taking the blood from his veins. Religion in the life, is the blood of it. The secular life is but the flesh and the bones through which the blood runs. But when I say religion is the life-blood, I do not mean that it is, of necessity, right religion. More strictly speaking, it should be called the moral principle, which may be either moral or immoral. And if we do not introduce a healthy moral current into the veins, does it follow that they remain empty of all blood? Or, rather, is it not the case that they are already filled by an immoral principle,—by an impure, diseased blood, which will, and does, run through the whole flesh and bones of the daily, secular life? And, therefore, I end where I began,—that it is not in our power to prevent a child's moral training from being carried on by every secular event that happens around it. So that those educationalists, who calculate on keeping secular instruction distinct and separate from moral or immoral, religious or irreligious training, talk of an impossibility—of handling, and regulating, and dealing with a “vacuum in nature;” and they ought to be philosophers enough to know that there is no such thing, except in the mere fabulous conceit of the ignorant,—a *reductio ad absurdum*.

LETTER VI.

TEACHER AND CHILD OUT OF SCHOOL.

THIS subject has been necessarily anticipated in most of its points. That the teacher's duties to the children are not confined to the schoolroom, and that even her duties there, require her to have knowledge of the children elsewhere, have been touched on. Visiting them in their own homes, not only to ascertain the causes of absence, but to gain an insight into their dispositions and the treatment of them, by their conduct there, and by the character and circumstances of the child's home, has been amply dwelt on.

The point I now wish to impress on you is,—making yourself as much as possible the child's FRIEND.

There is something wrong, if they would rather have nothing to do with you in their play-hours. If they avoid you, then watch well what is wrong, whether the fault is yours or theirs. If yours, it must have arisen from your being harsh to them, or your want of interest in them ; so that they either fear you, or do not care enough about you to let you into their little plans and pursuits, for fear of meeting "your cold averted eye." If the fault is theirs, you must equally watch it ; for it must be some cunning, or double-mindedness, or bad practices of some kind, that make them keep out of your way when not in school. Now, as a chief means of shewing them that they need not be afraid of

you, let them see that you are no enemy to innocent plays and amusements; that if they are playing about in high spirits, they need not draw each other up with a "Hush! here's the mistress coming; be quiet, or she will scold us." If it is not a public street, but a village green or lane where they are playing, let them make as much noise as they like, always provided it is not disturbing any one, and is really a playing noise, and not a quarrelling one. Riotous romping between boys and girls, however, must be discouraged; and all indecent jokes of any kind; making a joke of death, or any of its accompaniments; such as playing at imitating a funeral, or dressing up as a ghost. *Practical* jokes require to be very gentle to be harmless. Such as boys play off upon girls, are generally too rough, to be so; and the nerves of even children should not be trifled with. I beseech you, try and save your children from being introduced by any means, however playful, to that grown-up misfortune—nervousness. But the more unseemly mirth you have to discourage, the more innocent amusements you should encourage. Join in these yourself occasionally. Take them into the country if you can, sometimes on a half-holiday. I well know how valuable it is to a teacher to have a whole day *to herself*, or half a-day. Still, the holiday should be a part of your system of education. By exercising your ingenuity in inventing little excursions in fields and woods, you may shew girls how much of good "fun" and amusement there may be had, apart from all scenes of vanity and bad company. Encourage an acquaintance with the beauties of nature

in its every form, and that will, by God's blessing, displace all "last longing, lingering looks behind" to the fair or penny theatre. You may easily contrive to get children interested in flowers. How often they bring a flower to their mistress when they come to school in the morning! and how I love to see it, albeit it is only a marigold or sweet william! If you are in the fields or woods with them, send one group to collect as many different kinds as possible; and do you dry the prettiest specimens, and the children will be pleased at the care you take to preserve them. I have seen wonderful collections of dried flowers done in schools; and to little boys who may afterwards be gardeners, the classifying of these specimens may be really a useful amusement. Send another group to gather blaeberries or blackberries; and if convenient, shew the girls at home how to make jam or dumplings of these wild fruits, and a drink for colds from elderflowers and elderberries. In these out-of-door excursions you will have many an opportunity of becoming acquainted with the behaviour of the children towards each other, beyond what school hours can afford. Who is selfish—who is grasping—who is hoarding—who shares her treasures with another—who is helpful and kind, waiting behind to help on the tired and lagging little one—who is anxious to proclaim another's success: "Here, ma'am, see how much Elly or Maggie has found"—or who is eager to push back a more modest contributor, and only anxious to bring herself and her doings into notice? All these are opportunities for you gently to correct their dispositions. They will

take what you say well, at a time of glee and happiness, if at least you say it well; but I have no patience for a series of little sermons, being perpetually obtruded by a teacher into the middle of children's plays, in such a way as to make them doubt whether it is play-hour after all. If you can only sermonize over their amusements, better absent yourselves from them. "Practical improvement of the subject" in amusements must needs be made in a lively and easy manner to *be* improvement. An occasional remark coming in, suited exactly to the sight or sound passing before the child's eye, and at once evident to her that it is suitable,—such as, an allusion to the Good Shepherd and to His lambs straying away from the fold, when you are in the midst of sheep; to the feeding of the ravens and clothing of the lilies, when you are near a rookery or garden;—and so on. You should be well versed in the emblems used in the Bible, so as to have them ready at hand. But all such remarks may consist with their amusements remaining amusements, and not being turned into lessons. I have no notion myself of geographical and historical and geometrical games. As a joke is no joke, unless taken as such; so there must be a taste for these subjects, before turning them into games can be relished by the children. Let play be play, and lessons lessons. It may be another question, however, whether in an Infant school, if such branches are taught at all, they can be taught in any other way? Infant schools require every kind of variety, as it is otherwise unnatural for such little things to be long shut up, feeling as if school was a prison.

It may be advisable to cheat infants into acquiring knowledge, by converting it into games, (although I own, that to grown people, some of these methods look very like *making game* of knowledge;) and if children can, from infancy, find real pleasure and real excitement in "rational" games and "science made easy," who would not say that a taste for such healthy excitement is a blessing,—an unspeakable one, if it so increases as to exclude all taste for, and craving after, the unhealthy excitement of less pure pleasures in after life? Natural history forms an endless fund for innocent excitement. The excitement of a child arriving at school, wild with joy at some phenomenon about a bird, or a beast, or an insect that it has met by the way, and thinks something wonderful, is an excitement surely to be welcomed, rather than that produced by being the first to tell some piece of village gossip or scandal. Such phenomena are really wonders in God's creation. It is only ignorance among adults or children, that either passes them unnoticed, or smiles with contempt at the idea of wonder connected with them. Long may such wonder be felt, if it leads to adoring awe, and wonder of the great First Cause of these phenomena. Far, far better, that a girl should have her eye and ear open to observe such things, than to pick up the foolish ballad she may hear as she passes along, or sees posted up on a paling or wall; and that if she loiters by the way, in going to and from school, she should lose time in looking what bird it is that is in this cage, and what flower is in that window, than in stopping to read that handbill, posted on the

wall round the corner. Young teacher ! avoid such handbills yourself. I believe they are often very bad, such as your modesty or piety ought to shrink from. I do not speak from experience, as I also would shrink from reading them ; but once, in the pressure of a crowd, I could not get myself turned round from the paling, until my eye had caught sight of a ballad, that appeared to be so blasphemous a parody of Scripture, that it made me shudder when it came across my memory for long after. And I am told, that such profanity, and also indelicacies in handbills, are not uncommon. Turn away your eye, Christian young woman, from beholding evil ; “ ye that love the Lord will hate evil ; ” “ hate even the garment spotted by the flesh.”

As I have said, it is easy to interest children in natural history. They are much more universally lovers of it than grown people. What innumerable questions they have to ask about birds and beasts ! Do you but give a patient ear to them, (and they do require patience !) and answer them to the best of your ability, and you are sure to give them pleasure, as well as information. You might make your doing so a reward for good behaviour. Always remind children, that the greater traces of beauty remaining in the natural, than in the moral world, prove that it was only cursed by reflection, and for man’s sake, in whose constitution sin originated, and therefore retains the deepest stain. Remind them, that when paradise is regained, by man being restored, through the second Adam, once more to the image of his Maker, the curse will be removed from this world ; it will become a paradise again,—

“the desert rejoicing and blossoming like the rose,” —“the second Man, the Lord from heaven,” having come, the second time, unto salvation,—reigning in the midst of a renovated world with His regenerated and risen people. This world, rescued from the “prince of this world,” and restored to its rightful King!—oh! most necessary consummation of His glory,—to reign, in person, on that same earth which was rent by witnessing the crucifixion of His person! Christian teacher! are you preparing the minds of the rising generation for this glorious destiny, reserved for this earth, and earth’s King and Governor? Does this hope not only gladden your own heart, but “purify you, even as He is pure?” Do you turn your own and your little ones’ attention, not so much to death—for the apostles seldom did, but—to the glories of the millennial resurrection morn? Remind them also, that the trace left in nature, even now, of the first paradise, (all the pleasant sights and sounds in nature,) is a proof that God has the pure refreshment of our bodily senses in this world, in His thoughts and heart; and that so “every creature of God is good, and to be received with thanksgiving, if it is sanctified by the Word of God, and by prayer.”

LETTER VII.

THE HEALTH AND SPIRITS OF THE TEACHER
AND CHILD.

WE have considered the moral and mental training necessary for yourselves and pupils, and now request your attention to a subject too much overlooked—your and their physical constitution. Because the physical constitution of man has been written about by Materialists and Atheists, good people have been frightened away from the subject altogether. I am not the person to attempt a refutation of the errors of such writers, or to set up a better theory. No one but a metaphysician, or very philosophical physician, is capable of theorizing clearly on so mysterious a subject as the connexion between body, soul, and spirit, and their influence upon each other. My treatment of this subject, as of every other in this book, must be very homely—applicable only to the practical questions of air, exercise, change of work, and such matters as the health and comfort of the schoolroom and schoolmistress depend upon. Because some persons care too much for the body, and others too little, that is no reason why we are to leave out its health and wellbeing in our calculations altogether, and possess ourselves of no reasonable and simple rules for managing it properly. Savages and sensualists pamper the body; hermits and faquirs ill-use it. Christians should “use it as not abusing it,” in either way. It is the temple of the Holy Ghost, with which the holy Jesus is

“clothed upon” in heaven, and which, until we join Him there, we are bound to use, and make as useful as possible, in His service here. But we cannot be as useful as possible if we neglect and contravene any of His laws. And one of them decidedly calls out to us, in the Sixth Commandment, “Do thyself no harm,” nor the little ones under thy charge either.

Try and make your system of education such as shall rouse the mind, without over-exciting either it or the body. For which purpose, you must watch well, not only all symptoms of weariness, but their cause. The sleepy yawn, and upstretched arms, and fidgetty movements, may be owing, not to having been too long in school, but too long about one employment. There is a prescription I would have you fix well in your mind, as a truth necessary both for yourselves and your children. It is one which I have tried, and tested, and never found wanting, —namely, that *the best rest is not cessation from, but change of work*. I am sure of it. I cannot tell you how often, when, having been fagged and exhausted with hard study or business, I have resorted for a day, or half-a-day, to total idleness, thinking that nothing but that could restore the tone of the mind, and refresh it. It has not succeeded. The mind has then time to think of its exhaustion. But take up some other, and quite different occupation, and the relief is instantaneous. It is the same with the body. After walking very far, and very fast, I have thrown myself flat down, thinking that nothing less than complete inaction would rest the limbs, and quiet the hurried breathing. It has not succeeded. The body has time to feel how painfully

wearied it is, and the reaction of rest will not come so suddenly. But at the end of the long and hurried walk, if you walk up and down very gently for five minutes, the lungs and limbs gradually subside into a pleasant, and not a painful rest. Mere animals are treated on this plan. You will see horses turned out of a carriage newly arrived, panting and puffing with fatigue, and you will see them—not taken directly to the stable, but walked up and down gently, till they are gradually cooled and rested. Let us remember, that our bodies should have at least as much care bestowed on them as the animals. Lassitude in a school is also produced by many causes. Unaired rooms are one. No room with only one window, is fit to be a schoolroom at all. Nor any room without a cross draught, fit to be a good schoolroom. But how little some teachers make use of their advantages in this respect! How common it is for a visitor going into a good-sized room, with tolerable means of ventilation, to feel half-stified, and finding perhaps not one chink of a window open, he has to beg that one may be thrown up,* before he can look about him with any comfort. I know that the answer of the teacher may be, that she feels the draught, and the handkerchief tied up her head, or round her throat, testifies to an earache, or toothache, or sore throat. But her habit of taking cold may be from want of accustoming herself to a healthy current of air, from allowing the room to get too heated; and then of course, when the window is opened, the draught is too violent.

* Or put down rather, as all schoolroom windows should open from the top.

If the schoolroom will not admit of proper ventilation, there is nothing for it but the teacher making up her mind, to what she is apt to consider, a waste of time. She must, if she would preserve the children and herself in health, clear the schoolroom, and send them all out at least once an hour, for five minutes, while she sets the door and window wide open, until she and they come back. And this must be, besides the regular airings that the room gets before and after school, and during the interval.

Without giving any opinion as to the respective merits of the simultaneous or combination systems, most certainly that system is to be approved which as much as possible provides something for *all* to do. Never let any remain unemployed. In old-fashioned schoolrooms (as I well remember) there were certain hours for doing each lesson, which must neither be exceeded, if its appropriate occupation was not finished; but which must neither be antedated if it was. And so, if one quick child had done its sum, or learnt its spelling, before the hour or half-hour was done, on no account must it go to anything else, but sit with its hands before it, till the time came round for the next lesson. How inexpressibly absurd! The scribbling of the copy-book, the notching and chipping of the desk or pencils, has as often been owing to enforced, as to wilful idleness. The yawn may be as much owing to the one as to the other; and we must have a quick and careful eye to notice the difference. We *must* know if our plan is not such as provides occupations for all at once; and if it is not, we may be sure that

weariness in the child left unemployed, will be the consequence. I have often seen a great deal of time apparently wasted in a school, and though perhaps unable to say in what the fault consisted, yet fault there must have been somewhere. This does not apply to very young infants. The youngest children in an Infant school must often be allowed to do nothing but look about them, and relax their attitudes as they please, and even stretch themselves on the floor. For consider how unnatural it is for them to sit still, and not make a noise. Little children, if in robust health, are seldom still a moment as to motion ; and as to noise, you know it is a common remark of ours, when a child is playing in a room, to look round and say, if we hear any long hush, "What is that child doing? it is so quiet, it must be doing some mischief." How, then, can we expect children to sit still on their seats at lessons, two, one, or even half-an-hour, without fidgetting? Send them out to the playground, if they have one, to make as much noise as they like, for five minutes at the end of every hour ; and if they have none, and are in a town, to take a quick walk. If the children are under proper obedience, no fear of their not returning punctually ; and you and they will go back to your work with a renewed freshness of mind and body, that will more than make up for the short interval. Should the weather be wet, let them play some romping game in-doors.

As to your own health, my young friends, I want you seriously to consider the best means of retaining your vivacity and good nerves. In what I have said about children, I have not had their

nerves much in view ; because, if children are in good condition, happily they are rarely subject to disordered nerves. If the nerves are affected by bodily complaints, these are not such as children are subject to. If they are affected by the mind, it is not till an age of greater reflection. Children do not reflect much, do not take a burden of things, and anticipate sorrow as *we* are too apt to do ; and so, by the wear and tear of our thoughts, our nerves are unhinged.

The sedentary life, close air, and noise of a school-room, are causes of irritability or depression in the schoolmistress. Usually, too, she lives alone ; and the want of exchange of thought and sympathy naturally increases these feelings. Of course I know, that casting all this care on the Lord is more than anything an antidote against the corroding effects of solitude ; but still, human means must be used, in accordance with the spirit of the sixth commandment. You must do nothing that can in the least degree enfeeble your body or mind ; but, on the contrary, do everything which will tend to preserve health and prolong life. Take just the same means to dissipate nervousness as you would to get rid of a headache and strengthen your bodily system. And I scruple not to say, if you have no disease to cause this nervousness, and it is only the result of sedentary occupations, that no medicines—certainly *none in the shape of cordials and stimulants*—must, on any account, be resorted to. Long sitting or stooping, produces a weary feeling in the chest, or between the shoulders, which, after eating, amounts to positive pain. Feeling this, the

teacher betakes herself to a friend—perhaps a quack—who recommends a little peppermint, or sal volatile, or even spirits, or opiates. Avoid this advice and this practice as you would poison—it is poison, morally and bodily. As for the relief cordials afford, it is merely temporary; the habit increases the very evil it is designed to cure. And the habit is dangerous,—oh! more so than I hope you will ever know. The beginning of that sin (having recourse to stimulants) is like the letting out of water, or of a floodgate, that is most difficult again to close. But what, you may ask, is the best way to disperse the cloud over the mind which nervousness causes—a cloud which drops down like a thick veil over every earthly object and happy feeling? I unhesitatingly answer, that fresh water, fresh air, and regular exercise, are the best human remedy. Remember that, as a schoolmistress, you are necessarily much deprived of fresh air and exercise. Therefore it is probable that it is the want of them which preys upon you. Do not, then, make your case worse than it is. If not in very delicate health, what prevents you from taking a short walk every morning before breakfast, and, except in the dead of winter, every day after school breaks up? “But I have no time, I have so much to prepare for next day’s school; I have the market to go to, my own clothes to mend, my friends to write to, and, besides all that, my own education and improvement to carry on.” I know all this; but still I say, that your short walk twice a-day would not be lost, but gained time. You would do your business afterwards in half the time, and twice as well, by this

refreshment. Be very careful, also, to keep your feet dry and warm. Always take a pair of shoes and stockings to the schoolhouse, and leave them there, ready to put on, if you arrive with wet feet. This is a simple precaution; but I have known many a serious illness brought on for want of attending to it. Let me also say, that washing every day in *plenty* of cold water is most necessary for the nerves. Without being doctors, we ought to understand in some measure how the healthy action of the skin improves the whole health. Now, if the skin acts upon the health, nothing acts upon the skin so much as washing it. Fevers, irruptions, rheumatism, and coughs, are often produced by the neglect of this. You all know the feeling of refreshment and liveliness that it imparts; and if we have not slept well, and rise wearied, yet, after we have been well washed and are dressed, we feel all right again. Utter want of cleanliness is almost invariably associated with recklessness, vice, and sin. As men love "darkness rather than the light, their deeds being evil," so do men seem to *love dirt* because their deeds are unclean. Considering this, I cannot for a moment imagine a Christian going unwashed! One would think every child of God would delight to handle the emblem of His purity and holiness, the emblem of the "washing of regeneration and renewing of the Holy Ghost."

LETTER VIII.

THE TEACHER'S EXPENDITURE, SOCIETY, AND
RECREATIONS.

THESE particulars may be discussed together, and a few general rules for guidance may be applicable to all of them.

I. Beware of false shame.

II. Learn early, and learn decidedly, to say "No."

1. Beware of false shame. Of being ashamed of doing what you know to be right, because worldly companions think it prim, or old-fashioned, or mean, or any other word by which they mis-call and taunt you. For instance, suppose you dress very plainly, because you think it most becoming to your station in life—as I have tried to impress upon you in a former Letter—and because it is the truest dignity of every Christian woman to do so, (God having been pleased to intimate as much to us by His apostle Peter,) and also because you would not wish the girls growing up into young women under your care, to see in your habits anything they ought to avoid; and also, because you cannot afford to spend that money on your dress which ought to help to support some relation who has a claim on you; or because you would have nothing left to help forward God's cause among the ignorant or the poor;—I say, that if for all these good reasons you dress plainly, or even what gay companions may think shabbily, and they call you mean for doing so, let not that taunt call up the colour into your cheek. It is a nickname, and therefore deserves no attention. I fear it is

a nickname that has, however, frightened many a young woman away from the strict path of duty that her conscience tells her is safe. There is nothing mean in saving your money for good ends, for much higher and nobler and worthier purposes than dress and show. There is nothing mean in refusing to be extravagant. I tell you what is much more mean, dressing showily, or in any way laying out your money just for the sake of keeping up appearances. Scrimping yourself in enough of clean underclothes, and suffering yourself to wear them dirty, or in rags, for the sake of a smart outward appearance. *That*, in my eyes, is extremely mean. So also is denying yourself enough of plain wholesome food every day for the sake of giving a *fine* tea-drinking when you are entertaining your friends. Any friend worth the having will be glad to spend an evening with you, although you only give her plain bread and butter, or even plain bread (to which you can always add scones of your own making.) And is there anything mean in being only stingy to yourself and your own indulgences, if you are liberal to your aged parents, or sick sisters; and liberal, so far as you have the means, in supplying the poor and ignorant with bread for the body and bread for the soul? Depend upon it, my young friends, it is a very bad reason for getting a new gown, or smarter bonnet, *just to be like other people*. Instead of contriving how much money you can spare for your dress, or to see sights and shows that cost money, a Christian woman should rather be contriving how little she need keep to herself, and how much she

can "lend to the Lord." But your companions may say, and say with truth, that plain dress is not always cheap dress. For instance, that their gayer-coloured gowns are just as cheap as your darker-coloured ones; that a blue or pink bonnet is quite as cheap as a straw; and that artificial flowers are as cheap as ribbons in your bonnet cap. I know this. Nay, I know that these bright tawdry things, when of second-rate quality, are actually cheaper than thicker and darker stuffs, and than ribbons. What answer, then, can I make to this objection? You may say this: "That it is not only what is cheap that I must think about, but what is suitable. If gay trimmings and bright colours are unsuitable to my station, then I ought even to lay out a little more money to avoid them, if so it is that I cannot get the soberer article without spending more on it." But usually tawdry goods, although cheaper at first, are not so in the end, because they do not last so long. Be that as it may, what I want to impress upon you is, that propriety, as well as economy in dress, should be considered. We all know that this holds good as to age. An aged person dressed out, is an incongruous sight. So does propriety hold good as to station; aye, and as to profession also. "A woman professing godliness," in any station of life, however high, avoids the vanities and pomps of this world, for she is "laying up treasure in heaven." But you shrink, you say, from being thought ill of by the world, being thought mean, or shabby, or stingy, or odd, or singular. "Oh! what a beautiful world this would be if there was no world!" is a

true and most touching remark in a popular work of the day; meaning, that whatsoever thoughts are simple and lovely, are interrupted and checked in their growth by reference to this world's opinion. I am sure that the comfort of many a man's fireside is spoiled by his wife regulating its arrangements in answer to her own question, "What will the world say?" You should shrink from being ill thought of as to character; from being ill-tempered, selfish, or giddy-minded. But being thought sober-minded, and quiet, and self-denying, is nothing against you; and no one whose opinion is worth having would think so. Besides, do you not remember that there is a woe pronounced against "those of whom all men speak well?" Remember, that "*all* men" are not walking in the narrow way, and are not capable of knowing what is right. It is not the fear of man that should keep us from doing what is right; but it is the fear of God which should keep us from doing what is wrong.

II. Learn early, and learn decidedly, to say "No." I do not, of course, mean that you are to say "No" to any office of charity and neighbourly goodwill which you may be called on to perform. I do not say that you are to say "No" to any demands upon your time, patience, &c. which your duties to your fellow-creatures require of you.* But we are to say "No" to any suggestions of our own

* There are many ways in which we may teach even young children to say "No." Even those who have it not in their power to go out into evil company. Shew them how foolish it is if they can't say "No," when on a visit, or if going a message, they stay because pressed to do so, and yet know they ought to be going home, or doing something else. But from shyness, awkwardness, and irresolution, they sit on and on to their parents' great inconvenience, or even alarm.

selfish hearts, which would incline us to refuse these demands, and would persuade us that denial of our own ease and sloth is uncalled for by us. To any opportunities of doing good, you are never to say "No;" but, I hope that by grace you are always to say, "Yes." But it is to all solicitations to evil that you are to say "No." If Dinah, the daughter of Jacob, had been able to say "No" to the invitations of the heathens, "daughters of the land," and not "gone out to see them," she had saved herself from ruin, and her own brothers and the people of the land from strife and bloodshed. My dear young friends, many of you, I know, think the restrictions of a retired home, and of your guardians there, very unnecessary and tiresome. You think them cross and prim not to allow you more liberty. You come to a large town, perhaps, where you think it very hard not to be allowed to make more new acquaintances, and go out more of an evening alone. You little know the dangers and temptations of a large town, and what exposure you are saved from by being kept out of the way of them. Dinah voluntarily departed from the protection of a father's and brothers' house to "go out to see the daughters of the land,"—to go out into temptation. And what was the result? Just what might have been expected. That they who seek temptation, will fall by temptation. And what was this disposition in Dinah, which was the beginning of sin,—which led to all the misery, personal and national, that ensued? *A love of gadding*,—a despising of the domestic society God had provided for her naturally,—a discontent of the "bounds

of her habitation" fixed by Himself. *A restless desire to see the world*, as a good which had hitherto been unreasonably denied her. Not being "a keeper at home," she "went out to see" a little more of folly, and she came back with sin and shame. Oh! that young women were more aware of the inestimable mercy of a God-fearing home. But its restraints are to them as thorns which hedge up their way, so that they cannot find their own paths—cannot follow their *own way*. These restraints are no thorns to those who keep in the narrow way. The thorns all point outward, and the pricks are only felt by those who are restlessly breaking the bounds. And do all of you—who as school-mistresses must probably leave your native homes to seek a livelihood elsewhere—when you "go out to see the daughters of the land" where you reside, take care that they are only those who are "in the world, but not of it," daughters of the Almighty, who, and whose brothers and friends will only do you good and not harm. Lest you should be drawn away and enticed by idle company, avoid the love of dress, and idle immoral songs, and teach your school girls that their love of running out without leave, is often the road to ruin. Amongst the almost hundreds (nearly 200) of school-mistresses throughout the country with whom I have been acquainted, there are two (only two thank God) who have fallen as Dinah fell. In those two, I saw from early youth these tendencies which I have enumerated, and I repeatedly warned them to what they would lead if indulged in. They were perfectly self-confident that there was "no

fear for them—they would do very well.” “I do not, to be sure, mean to be serious,” each said, “but moral and decent, I can easily keep if I choose—what’s to hinder me?” The want of fear, of the fear of God being before the eyes. The absence of the highest motives hindered them, for depend upon it, no lower motives can *surely* stand against temptation. The world and Satan are stronger a great deal, than you or anything else, but God and His grace; oh! stronger far than the strongest of your mere moral resolutions. These will be but as brittle withes, in the hands of Satan’s bait—this world. And why? because “of the traitor within ready to let in the foe without.” Because you have not been accustomed to resist the *inclinations* of sin and folly within, which make the *invitations* to sin and folly without, tempting. But even supposing religious principle does not induce you to refuse consent,—when sinners entice you into idle company, moral principle ought. You must know that steadiness and sobriety of mind and manner are expected in you, as an example to your school girls; you ought to feel also, that you need all your spare time, beyond that required for improving yourself, for your work and other duties; for such recreation as will relax, without exciting or enervating the mind, that will fit you for renewing your daily labours more vigorously, instead of unsettling and distracting your mind from them. (Being at any party after your usual bed-hour must do this.)—You may feel all this, and therefore feel that such places as thoughtless companions would take you to; the

dance, the fair, the theatre ; or parties where light or profane singing, or idle novel reading is going on, are no places or pleasures for you, and would not answer the end of recreation, which is sending you back with greater relish to your work. You may feel all this, I say, even without being constrained by the love of Christ, not to set your affections on these things, but on things above, where Christ sitteth. Therefore, I solemnly warn you to follow out the light you have ; lest it go out, and your feet stumble on the dark mountains of vanity. Avow these reasons, if you have them, to the “ daughters of the land,” for refusing to go out to see them. Say no, at once, and boldly. Beware of giving inferior or false reasons for refusing ; mutable, incidental reasons, which can only stand for that *one* invitation ; such as, that you have a headache, it is a bad day, or you have not a dress ready. None of these reasons you know would keep you away if you were determined to go, and your inviters feel, that all such reasons can be overruled ; and at any rate, as they are not likely to exist another time, they will not prevent them from being *at you* again. But say at once (if it is so) that you are not going, because of all these reasons—1. The example you should set. 2. You have so little spare time. 3. It unsettles your mind and body. 4. And you cannot afford it. All these reasons are good reasons ; they are standing reasons ; they are founded on principle, and what you refuse on principle, you refuse for ever. They are standing reasons, I say, against all such invitations, and avowing them at the outset

will save you much after trouble and annoyance ; for do you not see that health, or poverty, or dress, are none of them permanent reasons that can serve you for an excuse every time, and you will just be enticed again? I would that the highest of all motives was superadded to these good, but lesser-good motives—namely, that your thoughts are too much with Christ for you to be at ease and happy in places, and with people, where His name is neither loved, revered, nor even thought of. But if you have not this love to Him, you cannot really feel these amusements full of emptiness and dissatisfaction ; therefore beware, I beseech you, of being tempted when you say, no ; to say that you “ don’t go because you *do not care* for these things,” when the truth is that you do care, and do still enjoy them, and would like of all things to go, although you do not. If you still love them in your heart, I would boldly say so ; and say, “ it is just because I like them that I do not go, because I am afraid of liking them too much.” Then, those of you who in truth, having “ turned from vanities to serve God ” in your heart, can add this additional reason—should add it. It is just because “ it is *very natural* for a young person of my age to like these things ” that I do not go, because I am trying to resist these natural inclinations of my heart ; suspecting these inclinations, just because they are natural—nature having gone far astray from righteousness, and I wish to encourage the little “ desires after God, and the remembrance of his name,” which He has given me by all the helps I can get ; and vain idle company and

amusements are not helps, but hindrances. Oh! dear friends, if you thus follow on to do God's will, you shall soon know of this doctrine whether it be of God. You will soon cease to look back to the world or long to return. "They that say such things," who confess as you do, that you are strangers to earthly pleasure, declare plainly, that you seek a country. "And truly if they had been mindful of that country from which they came out, they might have had opportunity to have returned, but now they desire a better country, that is an heavenly."

You will soon become so interested in what interests God, His glory, and your own good (including your own real and pure pleasures), that you will only long after those unforbidden fruits, round which there is no flaming sword to warn you back. And even in the "narrow path" there are many bright pebbles to be picked up—many pleasant fruits to be gathered. Pleasant, although sober-minded, acquaintances; pleasant, although improving books; to say nothing of the pleasure "of doing good as you have opportunity," the pleasure of seeing all your old friends in the vacation, &c. &c. Another thing, worldlings say, is, that you do not care for these amusements because you are growing older, and ceasing to have young feelings at any rate. The answer to this is, that it requires grace at any age to put folly out of the heart. Age does not necessarily do it. Besides, many older people could show, that if it were, that young and active feelings were leaving them, and they were getting lazy and

cold, and indifferent about pleasure, from a decay of natural feeling; *that* languor, indolence, and indifference, would affect all their feelings; and if they have ceased to care much for one thing, they will have ceased to care much for anything. But the child of God has not lost a keen interest in things. She has not lost her vigour and activity. See the kindling eye, hear the joyous outburst, when the response of friendship is met, or new intellectual treasures discovered. See the bounding step and elastic spring, to go where God or her neighbour have need of her. See her listening to "good news from a far country." Even that best of news which also gives joy in heaven: even the repentance of a sinner. Her countenance will be lit up then, and if you could see her heart, you would see that gladness has been put into it more than into theirs, whose corn or whose wine have increased, that are yet vainly asking, round and round the world, "Who will show us any good?" No, when "old things are taken away," it is not that there is a dull blank void: it is that "all things are become new." It is that new joys have dethroned the old ones. Besides, all old joys that were innocent have become more enjoyable still. Gifts dear to her, because redeemed back for her by the blood of Christ. Yes my friends—

Oh ! taste and see that God is good,
Experience will decide;
How blest are they, and only they,
Who in his truth confide.

There is a verse in Ephesians which affords a sure test of purity. After a catalogue of vile thoughts and actions, Paul adds, "Let it not be once named

among you, as becometh saints." "It is a shame to speak (even to speak) of such things as are done of them in secret." And yet some persons speak without scruple of things they do not do, and one hopes would never do. Idle curiosity leads to this scandal-talk—leads to listening to histories of evil conduct eagerly, almost one would think, as if there was pleasure in the contaminating recitals: "rather reprove them," says St Paul. A silent reproof may be given by a young person by not joining in such conversation, and even going out of the room.

If any one *offers* to tell us a history of immorality, we have a perfect right (whatever the age of the offender) to refuse to hear it. I remember seeing a very little girl do so, and thus giving a smarting, though passive rebuke to her governess (for she it was, I am ashamed to say, who offered to introduce her pupil's mind unnecessarily to the knowledge of sin.) "What does this passage mean?" asked the child of a piece of poetry that was being read aloud. "Something very naughty for little girls to know," was the answer. Soon after this the child involuntarily shewed by her countenance disgust at some sentiment expressed by her teacher, who (in revenge as I never could help thinking) said "Come here, Miss, and I will whisper to you the meaning of that line in the poem." "No, thank you," said the child, with crimsoning cheeks, "I do not wish to know about naughty things." And, can you believe it? the governess pressed, and pressed her, but the child was firm. I shall never forget the intense interest with which, young though I was, I watched

the virtuous resistance of her face, and trembled lest the tempter should prevail ; but she did not.

I think it a doubtful necessity for descriptions of vice, whether high or low-life vice, to be written about at all, or read, even by adults ; but I will give you a sure test to know whether such a book has a moral or immoral tendency. Is its object to smooth away the broad distinctions between right and wrong, and make out vice to be only weakness, " an amiable weakness," the result of a " heart too affectionate for its peace," and therefore most excusable—more a misfortune than a fault—with every circumstance called " extenuating." Be not deceived. There is no sound amiability even in affection, if it is guilty. Jealousy, anger, revenge, nay, suicide and murder—everything that is the reverse of kindly and unselfish amiability—is ready, like a spark, to kindle such affection into a hellish flame. Therefore, if all this is smoothed and slurred over in a book, and sins made to appear inevitable and desirable, the book is an immoral one. But it is possible for an author to describe scenes of vice, merely as an historian of facts, making it appear in all its native deformity, shewing it in its own true odious colours, without gloss or excuse. If so, the book has a moral tendency ; but oh ! young woman, surely it is enough to know about evil when it comes unavoidably before you in real life, without your voluntarily anticipating such knowledge. Think of the torment the memory of such things will be, coming back and back into the mind—perhaps in spite of all your efforts, in the midst of seclusion, or sickness, or dreams,

or even in the midst of your prayers. Think again of the comfort of having few or no memories of sinful histories to haunt the imagination. "The imagination of man's heart is evil from his youth" was God's early account of it above 4000 years ago, when the records of sin committed by mankind were fewer in number, if not less wicked in nature, compared to the record of crimes since then, heaped and laid up in the annals of man's history. And shall we add to the stores of an "evil imagination?" Let it suffice that our mind is a storehouse but too well fitted for the reception. Let our care be to keep it empty, and cut off all supplies. Let it be mournfully sufficient that all the lusts of the flesh are latent within us. But let us "make no provision for the flesh that we should fulfil the lusts thereof." Now, reading immoral books or songs—indulging in the remembrance of them, listening to any such conversation, is making this evil provision. Be not deceived by the garb in which sin is dressed. Let not the flowery drapery of poetry entice you to read what you dare not read, were it in plain unvarnished prose. Neither because immorality is melodiously sung, instead of inharmoniously said, let it be received as less offensive to you. I must say that I have heard people sing what they dared not have said, and repeat in another language that which they dared not in their own. I would give you another test, my young friends, of the propriety of a book or song. Is it such as you could not read aloud to a father or brother, and which you try to secrete from their eyes? Then be you sure that it is one you ought to shrink

from reading to yourself, or speaking of to your female companions. You should shrink as much from speaking of wrong things, or hearing of them, when only your own sex is present, and not the other. Warn your older school-girls of this. I have been told that the talk and reading that goes on in ill-regulated factories or work-rooms (and emigrant ships) among needle-women, &c. is something too dreadful to think they should be exposed to: "filthy conversation that vexes the soul" of any righteous young person who has had the misfortune to be apprenticed there. Remembering that "into heaven, entereth nothing that defileth," may we set up heaven's holy gates at the entrance of our hearts and hearths *now*, and sternly refuse admittance to every unholy idea.

Another safe rule for you is—never make a joke of what would be wrong if it were true. I have often heard this done. I have heard people jest at the idea of a thing, the reality of which would shock them. What is this but to "make a mock at sin?" Therefore never make a joke of attentions paid to, or received by married persons. It may be idle, it is often mischievous, to talk and jest of the attentions paid by an unmarried man to a young woman. Still the natural end of this is marriage—a right thing. Therefore, what there is no disgrace in doing, there is no disgrace in speaking of. But it is widely different in the former case. How can you joke about that which, if it came true, you would loathe and abhor? Now, the same may be said of every wrong thing. Hear it gravely and deliberately related as a fact, and it is a crime. How, then, can handling the

subject in a jesting way take off the real edge of its crime ?

Be suspicious of flattery, by whomsoever offered. Look on it not as a compliment, but an offence that should excite contempt in you—not gratitude. Of two men paying their addresses to you, rather incline to the one who has paid you the compliment of never paying your compliments. Count not him your enemy who tells you the truth. Be very careful, as you so often live alone, of continuing any acquaintance with a man whose history and conduct you cannot trace and establish. Never even speak or bow to a libertine. Oh ! that young women should ever think such an one “none the worse” for it. “As a husband he will settle down steadily ;” or, “I will reform him.” What then ! Can you cope with his master the devil ? and with the indurating enchaining effect of vicious habits pulling him one way ; and you—poor timid, yielding, confiding creature—you, whose very instinct is to look where he looks, and follow where he leads—you expect to be strong enough to draw him all the other way ! Oh ! miserable delusion. Trust it not. And after all, is all your hope and prospects the keeping him out of evil ? I thought a woman married with the hope of being elevated and strengthened by the strong mind and sympathies of her husband.

Try and check the want of modest reserve of manners in the girls under your charge. Exhort them when they leave you to work in factories, or out in the fields, or to emigrate, to “keep themselves to themselves,” and avoid the evils of contact with such

mixed characters, as they will meet with there. And when they go out to service, not to be so ready as many young girls are to stop and loiter when they go a message, and so often fall in with mischief. Nor to stand at the top of the area stairs or back door, to buy a penny ballad or other blackguard paper called through the streets, to speak to message-boys from shops, or to speak to footmen in a lobby, whom perhaps they never saw before. If they show this forwardness, how can they be surprised if they meet with impudence in return? If they do not show any respect for themselves, they cannot expect any will be shewn to them. In the upper ranks of life, no lady could speak to a gentleman to whom she had not been introduced, unless there had been that general introduction of meeting in the house of a near relation, whose acquaintances were known to be always unexceptionable. Why should not girls in the lower rank of life cherish the same reserved and retiredness of manners? True, she is not so guarded from exposure to mixed company, and has great disadvantages owing to this. But her own modesty is her best safeguard. "Finally, teach the young women to be sober, discreet, chaste, and keepers at home, good, obedient—that the word of God be not blasphemed." "Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again, not purloining, but shewing all good fidelity that, they may adorn the doctrine of God our Saviour in all things."

LETTER IX.

NORMAL SCHOOLS.

ACCORDING to the design of this book, it is your improvement at a training school, and no opinion on the system itself, that I draw your attention to. But what the design of that system is, must be stated shortly, as many appear to expect to benefit by it without, I think, understanding its design. The design of a training school is threefold.

1st, To explain the theory of education, and extend the acquirements of students in all the branches they are likely to be called on to teach; also to give this instruction in the same manner, as they will be required to retail it to children afterwards.

2d, To give them—in the MODEL School, attached to the Normal School—an opportunity of seeing children instructed in the best manner by the best masters.

3dly, To afford themselves an opportunity of practising the art of instruction in the classes of this Model School.

The first part of this system teachers are very ready to avail themselves of. But much ignorance prevails concerning the nature and importance of the other two.

And yet enough of mistake is made concerning the classes for your own instruction, to demand a more careful consideration of their necessary meaning. They are not meant to be elementary classes. Even as

an elementary class is no longer taught in the Greek Chair of the Edinburgh University, so I understand are elementary classes, of every kind, to be more and more withdrawn from our Normal Schools. Normal Schools are not meant, any more than Colleges, to commence students in any branch. The commencement ought to have been made at preparatory schools. It is the higher steps in every ladder of learning which, and which only, candidates for Normal Schools should calculate on acquiring there. With all the pains taken to make this understood, it is not so. Even ministers, and others throughout the country, who ought to know this, do not, and send up candidates to Edinburgh or Glasgow so ill-grounded, even in rudiments, that they cannot be admitted. Now, much disappointment to young persons and their guardians, and trouble and vexation to examining committees, would be spared, if people would take pains first to enquire what are the qualifications for admittance. To help towards this, a list is subjoined of the progress each schoolmistress must have attained before she can be admitted to one of the Edinburgh Training Schools; and I believe there is not one any where, who would not require much the same attainments and previous acquirements.

QUALIFICATIONS FOR SCHOOLMISTRESSES.

Religious Instruction, comprising Old Testament History.

Life of Christ and Shorter Catechism.

English Reading, Grammar, and Etymology.

History of the British Empire.

Geography of Europe.

Arithmetic, including Simple Proportion.

By the end of one Session it is hoped that the Students will be able to pass Government Examination in Schedule A ; and by the end of a second Session in Schedule B of the subjoined List :

To exhibit competent ability in SCHEDULE A—

Religious Knowledge ; Reading (as part of Elocution) ; English Grammar and Composition ; Spelling ; Penmanship ; Arithmetic ; Industrial Skill ; History, Scottish and English ; Geography ; the Organization, Discipline, and Management of Elementary Schools ; Knowledge of Household Duties and Domestic Economy.

To exhibit competent ability in SCHEDULE B—

Vocal Music ; Drawing from Models ; History and Etymology of the English Language ; Biographical Memoirs ; Natural History ; Book-keeping ; Gaelic.

A sound acquaintance with the subjects in Schedule A will be sufficient to entitle a Teacher to one of the two higher Classes of Certificates. Candidates who may have studied further will find an opportunity, in the papers proposed to them, of exhibiting their proficiency in the subjects named in Schedule B. All Candidates should endeavour to acquire the power of teaching Drawing

from Models, and Music from Notes. But in selecting any other subject from Schedule B, they will do well to confine themselves to a single branch of knowledge, and master that well,

To teach a Class in the presence of H. M. Inspector, with special regard to—

Tone of Voice ; Manner ; Pronunciation ; Skill in the art of keeping a Class attentive and active ; Whether this is done without undue noise or harshness ?

Lesson—Whether communicated in a well arranged order ? Whether graphic ? Whether addressed to the understanding of the children ? Whether they are likely to carry away much or little of it ?

Examination—Whether animated ? Whether judicious ? Whether patient ?

Illustration—Whether by drawing, or otherwise ?

Industrial Department—

Ability to cut out and make a Shirt and a Gown.

Really, many candidates seem never to have known, or to forget, the distinctive feature of a Normal School. It is not a place for acquiring anything new, but for learning the best methods of imparting to others their own previous acquirements. Therefore (even if allowed), to begin any study there, is obviously a waste of time there—the beginning they should have made as children at common schools. I wish also that female students would limit their ambition as to the number of their studies, and not

insist on attending all the classes, and so having neither time nor brains to follow out any one subject thoroughly.

The *second* design of a Training School, viz., witnessing the theory of education put into practice in the MODEL SCHOOL, is sometimes undervalued. Many seem to think that time spent in seeing and listening to the master's management of the school is lost time—just so much taken from the time which they would rather have devoted to their own direct instruction. But above all, students think too little of the credit of the institution of which they are reaping the benefit, in the relation they hold to the Model School as teachers in it. Having classes assigned to you in it, is looked on by too many of you as doing the master's and mistress's work, as giving them assistance in their duty in their school. But pray remember that there would be no Model School at all if it were not a necessary part of your training; and suppose the head teachers were to devote the whole day to it alone, the object of the very existence of the school would be defeated. So that instead of shying off, and trying to elude attendance in your classes, you ought to take the same interest in, and charge of your separate classes as the head masters do of the whole school; for if you do not do your part in the school, you in fact hinder them from doing theirs. How can they get the whole school to be a "Model" one?—one famous for drill and discipline in every department, if each separate class is not kept up in this order and discipline by

you. If in each class some are allowed to chatter or loll about, or keep on their bonnets and cloaks, or snatch at things out of each other's hands, or move the wrong way in taking places, or throw down their slates with a clatter, or run past each other on changing classes, how can the head masters ever succeed in getting the whole school to present that *uniform* appearance which a Model School ought to present? But it is not only this appearance that you should be jealous of. The thorough heart-core reality of the success of the system of the institution, it should be your aim to promote. You should partake in the anxiety of the heads of the school, that the children should not only push on, but *understand* while they push on—be intelligent as well as animated and spirited. You would not like, would you, that your children in your own school were dull and backward, and uninterested in their own progress? If they were, would you not feel that it would reflect on yourself? Well, then, you should feel exactly the same about the children here. Whatever you see of the masters' plans, you should set yourself earnestly to second and carry out, so that with pride and pleasure you may feel that you have, each in her separate class, helped towards the perfection of the whole school. But instead of this, some of you look listless and wearied, as if you knew you must remain within your class for a certain time, but are indifferent whether that time is used or mis-used—whether the children have or have not progressed in their books, and improved in their dispositions—or

whether you have yourselves acquired any experience in the management of them, which you can carry with you into a school of your own.

Do you endeavour to make your class in the Normal School a very miniature of what you would wish your own school to be? Try, then, to feel identified with the success and credit of the school. If any of you are French scholars, you know the meaning of the phrase, "Esprit de corps," namely, that the spirit which animates the whole body, animates each individual member of it. Do we count him a good soldier who has no concern for the success of the colours under which he serves? or a good patriot, one who has not the welfare or disgrace of his country at heart? So we cannot think her a good member of this institution who has no pride nor pleasure in its efficiency, nor any thought for the credit or discredit she may be the means of bringing on it.

I grieve to say, that generally in training schools, the sewing-classes are the least popular. Little anxiety seems to prevail to learn from the sewing-mistress the best method for cutting out and for systematically arranging the work for the model-classes. Very ready, teachers may be to get her assistance in arranging and making up their own fancy-work. But in teaching the sewing classes, there is a great tendency in students and pupil-teachers to think that they are doing her a favour, or at least the institution a favour, in conducting them; forgetting that the sewing school is not appointed as employment for her but for you; so in fact, it is rather *she* who is assisting you to do *your*

work. Remember also, how your own irregularity of attendance in the classes of the model school affects the regularity of the whole school. You know that every time only one is absent, some little change and arrangement and trouble is necessary to fill her vacant place in the class, and deranges the usual routine. Therefore is it, that if you attend a Training Institution at all, you should make up your mind to take up, attend to, and promote every part of its system, and not care only for that part which you think most advances your own intellectual attainments. Too many young persons from a distance look on their coming to a Normal School in a large town as just a central point from which they may diverge out to other classes all over the town, and pick up whatever they fancy here and there and everywhere. This unpunctuality of attendance (or rather desire after it, for of course it is not *allowed*) really looks as if it was owing to some such idea as this—That because you pay, instead of are paid, for your attendance, you are under no obligation to attend but when you please. Now as to the instruction you get as value for your money (your L.1 a-quarter, or L.2 a-year)—think a moment, and you will see that it bears no proportion at all, I may say, to what you pay for it, it so outweighs your payment. Why, in private classes, you would pay as much for one hour's lesson on each different branch, as you do in a month for all you are taught here; to say nothing of your training in the art of imparting instruction, and the advantage of standing by disengaged yourself to see the best

masters teach, advantages which no private academies—not normal—could afford you.

Another great mistake I must correct is this. Normal Schools cannot pledge themselves to provide schools for every student there. The Directors and Rectors do so, as much as they conscientiously can, and they often do so with great care, kindness, trouble, and patience. But they cannot create vacancies. And when a vacancy occurs, and they are applied to to fill it, pray remember that they owe a duty to their own conscience, and they must fill it by the person not only best educated in herself, but best suited to that particular school, and that person, my dear young friend, may not be you. Under the disappointment, you would do well humbly to ponder over the deficiency for which you were rejected, if you know it, and try to remedy it; or if you do not know it, you must take it for granted that the parties had sufficient reasons for rejecting you, or at least, for electing some one else. Do not forget that the length of time you have been at the Institution, does not necessarily qualify, far less entitle you (for remember you have no title or claim) to get a school. Lately a young person said to me, "They ought to give me a school for I have been three years there!" The very reason, as it happened, why she could not be recommended. She had been there so long as to give evidence she was an unimprovable subject, and therefore should rather have been expelled than promoted. If you are conscious of having qualified yourself to the utmost, and yet meet with repeated disappointments

in applications for a school, what can I say? but remind you that "promotion cometh neither from the east, nor the west, nor the south. God is the judge. He setteth up one, and putteth down another."

In respect to candidates for the government certificate, I would say what I have done to Normal students.

Take pains to ascertain, as you easily can by application to H.M. Inspectors, what are the points on which your information is deficient, and try and repair this deficiency; and while remembering that all general information is valuable, rather attempt to attain a height in a few individual branches than a smattering of all. Remember that there are certain branches not *imperative*, but in one of which attainment is accepted as equivalent for deficiency in another. During the week of examination, and during the long time you have to wait before the decision of Government as to your case, is made known to you, *pray* for a calm quiet mind. It is a trying time, but "godliness with contentment is great gain" in this as in every thing else. You brought no distinctions into this world, and it is certain you can carry nothing out. Christ your reward goes before you. In His favour is life.

I wish very much that meetings of Teachers for purposes of mutual improvement were more common. Such as those held by the Sabbath-school Teachers' Union, where a question affecting the qualifications and duties of Teachers is announced at one meeting, and papers of answers sent in, in the interim, and read at the next meeting. These meetings must, of course, be conducted and presided over by some experienced and judicious Teacher. Nowhere is discretion, impartiality, and a calm judgment, more required. Nowhere will mere enthusiasm and impulse, and a hasty judgment, be more mischievous. Perhaps more useful information about such meetings is given in the Memoirs of Mrs Sharman (of

Surrey Chapel London), than in most other books. And the Sunday-School Teachers' Magazine, the Mothers' Magazine, &c. The English Bible Class Magazines are also valuable guides. Meetings of Governesses, also, have been tried and found very useful, where points of difficulty in that most difficult situation are discussed, and the experience of all brought to bear on the question at issue. I believe that a publication of the mere minutes of some such meetings would be of great service; and it may perhaps be done. If the Governesses' Association gives me liberty to do so.

QUESTIONS FOR SELF-EXAMINATION

FOR THE SUNDAY SCHOOL TEACHER.

I. MOTIVES.

- 1.—Have I engaged in this work from a simple desire to glorify God, and from love to Christ?
- 2.—Do I consider myself as responsible to God for the faithful and diligent discharge of my office?
- 3.—Is my heart in the work?
- 4.—Do I appreciate its importance?
- 5.—Do I realize its privilege?
- 6.—Do I understand its difficulties?
- 7.—Am I impressed with its solemnity?
- 8.—Am I sensible of my own utter insufficiency for the work, and do I constantly seek to Him who giveth more grace?
- 9.—Do I look for success only and entirely to God?

II. TEMPER.

- 1.—Do I constantly seek to mortify all self-preference?
- 2.—Do I ever let any thing like petty jealousy, or private pique, interfere with the cheerful discharge of my office?
- 3.—Am I sufficiently careful to conform to all known arrangements of the school, however seemingly minute in their character?
- 4.—Am I sincerely thankful for any suggestion or correction, and candid in acknowledging any mistake or irregularity?
- 5.—Do I ever indulge in censorious or disparaging remarks on the conduct of any connected with me in the work?
- 6.—Am I willing to make every necessary sacrifice of personal convenience and comfort?

III. DILIGENCE ORDER, &c.

- 1.—Do I make as earnest efforts after regular and punctual attendance, as I should do if I were seeking my own pleasure?
- 2.—Do I ever relax in my exertions, or ever indulge the idea of withdrawing from the work?
- 3.—Am I diligent, during the week, to provide such instruction for my class, as is best calculated to engage their attention, to interest their feelings, and to edify their souls?
- 4.—Am I careful to set an example of order, punctuality, and conformity to discipline?
- 5.—Am I prepared to persevere through every discouragement, satisfied that duty is mine, and results are God's; and confident that His word shall not return unto Him void?

IV. PERSONAL RELIGION AND PRAYER.

- 1.—Do I daily make the school a subject of prayer, that God would be pleased to pour out his Holy Spirit on all the teachers and children?
- 2.—Do I in my prayers make request for each individual of my own class?
- 3.—Have I the children in my heart, and a lively zeal and love for their souls?
- 4.—Do I constantly call to mind the manifold graces necessary for the work, and do I daily seek them?

LETTER X.

INDUSTRIAL SCHOOLS.

THIS subject has been necessarily anticipated. The extreme need of industry and general usefulness in all domestic activities being instilled into school-girls, has run like a vein through every former letter, so that little remains to be treated of in the present one.

As religion must be the basis of education for all, so feminine qualities and usefulness must be the basis of education for females, and can hardly be confined to a separate treatise. I shall therefore only give some short hints that may be useful upon certain *details* of the industrial arts.

There is a very great mistake prevalent about teaching sewing, viz. that there is no necessity for progressive development in the instruction of this art, and that every one who sews well herself, may teach others to sew without method or system. On the contrary, method and progression are as essential here as in other things. The child must be led on stitch by stitch, as from step to step. A lower degree of seam must lead to a higher. Just as in mental instruction we do not set a class who can hardly say A, B, ab, to the most advanced reading-book; so, of course, we must not set a child who can hardly hem, to stitch a shirt-collar, or put in a sleeve. A class should be kept for weeks at hemming, till

the children are perfect at it, before they are allowed to sew over and over. Then, weeks at back-stitch, before they are put into the class for whipping or heronbone. At a still later period must they be brought on to darning and patching. The new methods of grafting pieces into wove stockings, and new heeling and footing knitted ones, are very great improvements, and should be introduced into every school. Instead of the common darning of stockings, every older child should be taught to do so, by taking up the dropt stitches of the hole. Patching at right-angles or obliquely, must be attended to. The youngest classes should begin upon scraps of cloth, with coloured thread, that the long stitches may be detected more distinctly. The scraps that one class have hemmed, serving for the next to sew together "over and over," and so on. In some schools, soft coloured paper is used for beginners. Nothing can be more perfect than the specimen-books of this system of progressive development at one of the Normal Schools in Edinburgh.*

It may be useful for conductors of schools to know how they may get scraps of cotton, and at a cheap rate. This can be done by engaging a manufactory to collect and keep their small remnants, which being sold by the pound weight are very cheap. I have repeatedly got a supply of such scraps for 10s. or £1 as have lasted a large school three or four years. Many of these scraps are large enough to

* A pattern-book was got from the Kildare Street Training School in Dublin; but it has been very much enlarged and improved by the Matron in the Edinburgh School, Castle Terrace.

make pinafores or bags. The scraps should be got of two kinds, cotton cloth, which is easier for little girls to sew, and mouslines or merinoes, which, being more difficult, are good practice towards elder girls making gowns. And this brings me to the cutting-out class, the highest of all. Of course every Normal School ought to have a class of this description for school-mistresses, as every female school ought to have one for school girls. No girl of fifteen should leave school without having been shewn, not only how to make, but how to cut out a shirt. The shirt is mentioned as the most difficult garment to cut out exactly, and of a good shape. Of course, if she has been taught to do this most difficult operation, the cutting out of frocks and nightcaps will not have been neglected. Ladies ought to be able, more easily than they can, to get a set of shirts or nightcaps made at a village school; and I must say that this was more easily done before fancy work became so common. I think it is quite melancholy to go into a school, and see half the children, who have probably come out of closes and wynds, *fiddling* with crochet-needles. "What is that you are doing?" I said one day to a girl who lived in the Grassmarket, and who had a long piece of something very dirty (so dirty that I could not discover what it was) trailing from her crochet-needle to the ground. "It's trimming for my petticoat, m'am!" (and this was the girl who was sent home from school the day before for having an uncombed head!) How much more satisfactory and hopeful for the rising generation, to see a quantity of plain shifts and stockings

making when you go into a school. I saw a school this week where there were only twelve girls old enough to sew, who had within the last year finished above thirty pair of stockings, and a very large number of shifts, aprons, bedgowns, and wrappers. These I saw all laid out as prizes for the children themselves. Old-fashioned red marking is too much neglected. But white marking should also be taught. White marking on pocket-handkerchiefs is the only kind of embroidery I would have taught in schools.

I know there is often great difficulty in providing materials for work, as of course the teacher cannot afford this expense herself. I knew a sewing-school in the remote Highlands which had to be given up altogether from this difficulty; and another whose existence was prolonged by a timely grant from the Ladies' Gaelic School Society, to be laid out expressly on sewing materials. To assist schools in this way is therefore well worth the attention of benevolent ladies and societies.

Want of space obliges me to hurry over some particulars, and totally to omit others. I must also name some with diffidence, which admit of a variety of opinion. Whether children should or should not bring their own clothes to mend; whether the class should sing when they are sewing; whether thimbles and knitting-wires should be provided by the school, and kept there, or by the children, and taken home, &c. &c. School pinafores should certainly be provided if possible, presenting a pleasing uniformity of appearance. Besides the expense, there has hitherto been another difficulty, the washing of them. But

this objection would not exist if the art of washing was made part of the school system. This art having only newly been introduced into our female schools, no uniform plans have been laid down ; indeed, it would be difficult to do so. The power of procuring clothes to wash must depend on the resources of the locality. In large towns this can be done, not only without much disbursement, but even to ensure an income ; but in thinly-peopled districts the plan must cost money, although money well laid out. The outlay would be most severe at first. The wash-house must be built, and laundry implements procured ; but for these purposes, as I have said in a former letter, Government is not only willing, but most anxious to give grants upon reasonable conditions. This I have from authority.

Teaching the children housemaids' work of course does not present the same difficulties. The grates, and chairs, and desks, and chests of drawers in the school-room and mistress's dwelling-room, if well kept and rubbed up, is very good practice, as well as practice always at hand. Some individuals and societies make a point of providing a little better furniture on this very account than would be necessary for the actual wants of the school and schoolmistress. The Society for Propagating Christian Knowledge in Scotland (office 49 Queen Street, Edinburgh) make a point of doing this if they can. And if the furniture is not such as to require as delicate handling as that in gentlemen's houses (to afford practice for girls going to be servants there), at least it is as good and better than what they will require to dust and clean care-

fully, who are going to keep their fathers' or husbands' cottage at home. The quality of the bed and bedding makes little difference as to the way in which the bed should be made. There are certain rules to be observed in the making of every bed, which are necessary for its being comfortable and well aired. In the Home and Colonial Training School, London, I saw an infant of six years make and unmake a doll's bed with all the order and method required by housemaids of larger growth. The little girls were taught to do so in a class, and a very pretty sight it was. Scotch pride I know will be in our way. Parents will find it difficult to believe at first that their children learning to do these homely arts at school is for their own advantage, and not for that of the Schoolmistress. In England it is much more an understood thing—even although no regular industrial training on these points is set agoing—that the girls take their turn to do all these offices for the Schoolhouse and Schoolmistress. But it ought to be appointed by the Directors as much a part of the School rules as any other lesson, and not to be left to the goodwill that exists between the teacher and children.

Teaching cooking presents, perhaps, more difficulties than any other domestic practice. Of course, it is only cottage cooking, or what a kitchen-girl in a first place, requires to know, that should be attempted. To prepare the most nutritious and palatable dishes out of the fewest, cheapest, and most unpromising materials, is the great desideratum. Broth, however plain, that requires a great lump of meat, although it may guide a servant, is no guide to a poor Highland cot-

tar-girl for her own fireside—where meat, alas ! never boils from one end of the year to the other. “Whose food are they to cook ?” is the question that is asked me constantly. The answer is difficult. The most obvious is, “The breakfast, dinner, and supper of the schoolmistress,” and simple as that is, it will always afford a little more room for ingenuity than the poorer children see in their own cottages. Where any of the gentry have soup made for the poor in the parish, perhaps they will employ the school-girls to do it for practice. Or else, time should be allowed the girl to learn from her mother at home, if she is capable of teaching her *nice ways*. And always remember the truth that the last two words suggest. Both about keeping the house and furniture clean, and preparing meals, it is not so much the actual items of housemaid’s or cook’s work which can be taught to the girls which is of consequence, so much as the training her into “nice ways,” and into making the best of every thing. Making common and old furniture and clothes, look as clean and tidy as possible, and serving up the breakfast and dinner, although it is only porridge, or potatoes, or gruel, in a nice clean manner. Instead of tumbling out the potatoes on the table for the adults, and on the chairs for the children to eat, the skins all falling about the floor, and sticking afterwards to people’s shoes : and this I have seen done when there has been any array of “pigs ;” or crockery of all kinds on shelves, adorning the wall, which the gudewife has a pride in looking at—not in using ! You know it is a symptom of savage life—a people having no

wants—tearing at food, either cooked or raw, rather than being at the trouble to think more about it. And I must say that, in some parts of Ireland and the Highlands, it is this uncivilized indifference, almost as much as inevitable poverty and calamity, and famine, that has led to men's cottage-life being so full of wretched discomfort as it is.

Much might be remedied by raising the tone of the mind and habits of the female population. Not introducing luxuries, mind you, for I am not sure that the contrivances and appliances for cooking which one sees in English cottages, are *all* suggestive of pleasing ideas. There may be a touch of epicureanism in their *many*, as there is a remnant of uncivilization in our *few* wants. It is not that their Sunday-baked dinner keeps them away from church, and that our covenanting countrymen would rather go without dinner at all, than absent themselves from church. It is not this, I say, in the first place; because "this" is not even a fact. I do not believe, alas! that our country can make this pet boast any longer. Careless church-goers abound, I fear, equally in both countries. But this is a fact, that if a man and family at 8s. or 9s. a-week of wages have bacon or dumplings every day for dinner, with stew-pans and gridirons, and little ovens, and all sorts of niceties, he must think too much about eating, and spend too much upon it; and I believe on enquiry, we should find, whatever may be the fact as to church-going, that there is a smaller relative proportion of the children of such Englishmen at school, than there would be in Scotland, in families

at the same wages. And yet I would fain have *some* of these appliances (what Mrs M'Clarty, could na' be fashed with, and would call fiques) in our cottages. Not ovens and stew-pans perhaps, but dishes neatly laid out, however little food there may be in them, and cleanly laid by. Tables and children's faces well wiped with a duster, and not an apron; clothes half washed put carefully aside, and not flung in a heap half hid in a corner, &c. &c. Now I say, that if a woman found more to do at home from an increasing sense as to what should be actual necessities, for comfort even among the poorest, and if she taught the man to feel these things necessary comforts also; then perhaps he would bethink himself—lazy animal—of going out himself to carry in, the hay or the peats, or bring home the cow, or thrash out the corn, instead of lying full-length at his door in the sun; and, with a sleepy yawn, watch his wife or sister doing his work. He might as well be a red Indian, and she his squaw. Now, if a girl had been accustomed at school to learn all these tidy, clean ways, I think she would not easily content herself in her cottage afterwards without them, and perhaps the more seemly adjustment of work in the Highlands would be seen—of the women being “keepers at home;” and “man,” according to the beautiful description of the Psalmist, “going forth to his labour and to his work, until the evening.”

It is to elevate the condition of our lower classes, through this useful and godly upbringing of their females—that is the great aim the “Scottish Ladies' Association for promoting Female Industrial Education”.

have set before themselves, and which, when they have completed their enquiries, and from necessary statistics matured their plans, they will, please God, carry out in proportion to the means afforded them by the public for doing so.

At their Boarding House (26 Stafford Street, Edinburgh) for training Industrial Schoolmistresses, the public will have opportunity, after May 1853, of seeing the plans and principles in full practice upon which their schools through the country are to be carried out, when their schoolmistresses are sufficiently educated and instructed to be placed at their head.

And it may be added generally, that the ideas concerning feminine qualifications and duties upon which these letters are based, are the ideas upon which the training of the schoolmistresses of this Association is based.

A list is subjoined of some of the questions on Domestic Economy and useful knowledge which have been proposed of late years by Government to the female candidates for certificates. The Inspectors for Scotland tell me that it is very rarely that a *Scotch* woman can answer any of them—a strong argument in support of my views. Agricultural industry is being added by the Church of Scotland (and by other parties in Scotland and Ireland) to the training of boys. These two new introductions are improvements which may well go hand in hand.

NATURAL HISTORY AND DOMESTIC ECONOMY.

SECTION I.

1. Compare the clothing of animals in warm and cold climates.
2. Give an account of the habits of one of the following birds : the swallow, the heron, the grouse.
3. Describe, as to a class of children, the habits of the elephant, and its adaptation to the circumstances of those countries in which it is found in a wild state.

SECTION II.

1. What is the right season, and mode of sowing carrots, onions, pease, beans, scarlet runners, parsley, and brocoli ?
2. What are the parts of a plant, and what are the functions which each has to perform ?
3. What qualities render the potato untrustworthy as the staple of national food ?

SECTION III.

1. Mention the principal garden herbs which are used for seasoning food, and the modes of growing and dressing each of them.
2. Give a recipe (with proportionate quantities) for preparing nutritious soup at a cost within the means of a labouring man.
3. What ill consequences are to be apprehended from the use of animal without vegetable food, or *vice versa* ?

SECTION IV.

1. What do you mean by *hard* and *soft* water ? Are there any modes of remedying the evils of hard water in washing and cooking ?
2. What kinds of fuel are used in the district in which you live ? Calculate the yearly expense of firing for a cottager, and state the most economical mode of managing the fire during that part of the year in which it is only required for the preparation of food, and the washing of clothes.

3. Compare the weekly expense of making bread at home with that of buying it at a baker's, for a labourer's family, consisting of husband, wife, and four children.

SECTION I.

Three hours allowed for this Paper.

1. Mention the more common species of fresh-water and salt-water fish that can be obtained in Great Britain ; describe their appearance, so that they might be recognized from your description.

2. What are the chief birds of passage that visit our country ; and where are they supposed to resort when away from us ?

3. What quadrupeds are to be found wild in Great Britain ; and what are their usual haunts and habits ?

SECTION II.

1. How are vegetables and animals made to depend on each other ?

2. Describe the leaves and bark of the oak, ash, birch, beech, elm, poplar, hazel, elder, and willow.

3. Describe, as to a class of children, the sugar-cane.

SECTION III.

1. Give some account of the best remedies for burns and scalds.

2. Calculate the expense of furnishing the day-room of a cottage, including all the utensils required for cooking and eating.

3. Apportion the weekly expenses (in winter) of a labouring man with a wife and two children, their weekly earnings being twelve shillings.

SECTION IV.

1. What are the inducements for a cottager to keep pigs, bees, or poultry ?

2. What is the proper course to pursue with a person whose clothes are on fire, or who has been severely burnt ?

3. Write the heads of a lesson for a class of the oldest girls in your school on the rules of dress, as applied to persons of their

sex and station—mention material—colour—price—cutting out—sewing—preservation—repairs. The merit of your answer will be determined by its simple and practical character.

SECTION I.

Three hours allowed for this Paper.

1. Name any birds and beasts whose structure affords striking instances of adaptation to a particular mode of life.
2. Describe, minutely, the form and habits of the hen, the duck, and the goose.
3. Describe the differences between animals that feed on flesh and those which feed on vegetable food. Which class does man most resemble?
4. Exemplify the different means supplied by nature to animals for the purposes of prey or defence.

SECTION II.

1. Give some account of the wild flowers of Scotland.
2. Give some account of the culture of the coffee-plant, and the mode in which the berry is prepared for use.
3. What use is made of the different kinds of sea-weed found on the coasts of Scotland?

SECTION III.

1. For purposes of clothing, what are the advantages and disadvantages of wool, flax, hemp, cotton, and silk?
2. Explain the necessity of ventilation in bed-rooms, and point out how deficient ventilation may be improved.
3. Give simple rules, and the reasons for them, whereby to improve the draught in chimnies.

SECTION IV.

1. What is the cheapest and most healthy kind of bed? Give your reasons for your answer.
2. What articles of dress are best made at home, and what is it more expedient to buy?
3. Explain the reasons which make cleanliness important to health.

In order to limit as little as possible the opportunities by which peculiar talents may be exhibited, it is not perhaps desirable to prescribe which of the Subjects of Examination the Candidates for Queen's Scholarships shall be at liberty to select, further than to *state strongly their Lordship's opinion that they should not attempt answers upon all the Subjects.*

The following Subjects must not be wholly omitted by any Candidate,—viz.;

- 1.—The Holy Scriptures, the Catechism, and the Liturgy of the Church of England (in Schools connected with the Church of England.)
- 2.—English History.
- 3.—Geography.
- 4.—Arithmetic (including Vulgar Fractions and Decimals.)
- 5.—English Grammar and Composition.
- 6.—The Notes of a Lesson, or some observations on the Practical Duties of a Teacher.

A Candidate who answers in *these Subjects* really well, may obtain an Exhibition of L.20 for one year.

A Candidate who answers in the foregoing Subjects really well, and also in *one other Subject*, really well (to be selected by himself out of those proposed to the Candidates for Certificates of Merit, but with a preference on the part of my Lords for the three First Books of Euclid), may obtain an Exhibition of L.25 for one year.

If a Candidate attempts a greater number of Subjects, he will do so on his own responsibility. My Lords could not but be happy to find that he was able to answer in a greater number of Subjects well; but the extent of the Subjects attempted will not be accepted in lieu of mastery over those which are indispensable.

Candidates for Queen's Scholarships in FEMALE Training Schools will not be required to answer questions in Vulgar Fractions or Decimals. For the higher Exhibitions, they will be at liberty to select one of the Subjects proposed to Female Candidates for Certificates of Merit, such as Book-keeping, Biographical Memoirs, or Domestic Economy. Their Lordships would prefer a knowledge of some good Manual upon the last-named Subject, in connection with which they will be prepared to give due weight to Certificates from the Managers of the Candidates' School, attesting her practical knowledge of household duties.

The Exhibitions awarded to Females will be at the rate of two-thirds of those awarded to Males, viz. L.13, 6s. 8d. and L.16, 13s. 4d., instead of L.20 and L.25, to correspond with the different expense of boarding in Training Schools, for Males and Females respectively.

The first question in each Section has been framed more especially with reference to Candidates for Queen's Scholarships.

"CONCLUSION OF THE WHOLE MATTER."

It has been remarked, that there is some want of encouragement, and tenderness, and sympathy, in my manner of addressing you in these Letters. Conscious that I have a heart to feel for teachers, and that their interests form one of the chief concerns of my thoughts and life, and that many of you are fully aware of this, I have perhaps given too little heed to the *manner* in which I shew my interest in your wellbeing. Dear young teacher, if I have failed in exemplifying the duty of "beseeching you by the gentleness of Christ," let my failure be a warning to you. Remember how much sooner children draw towards, and are inclined to be influenced by a winning manner, self-evidently the overflowing of a loving heart. Be you warned, therefore, assiduously to cultivate gentleness, forbearance, and temperance of manner, in their widest range. Make the 13th chapter of 1st Corinthians your model. And yet remember that sympathy of manner must be followed by efforts to help, or it is not truly serviceable. Remember that a frank, cordial, smiling manner, that seems at the moment to enter heartily into your concerns, and yet gives itself no further trouble about them, and seeks not to relieve the difficulties it has bemoaned, is the manner of charity only without its deeds—the leaves without the fruits. I would rather have fewer sympathetic smiles and tears and ready promises; and more ready action. The tale may be listened to with a seeming absence of mind,

that is actually caused by inward calculations of "What can I *do* for this case?" And believe me—although I make it no excuse for an ungracious manner, and although I own that there is a charm in the soothing look, and tone of voice, and starting tear, that makes the sympathizer doubly dear—yet believe me, that people whose activities are in constant request and use require to become very practical people. I fain hope that they do not feel less, because they would act more. I would fain hope it is rather because they feel so much that they cannot bear feelings to evaporate in uselessness. They must try to relieve as well as sympathize. They have not time to indulge in much feeling; they must be "up and doing" quickly. I do humbly hope that it has been the pressure of some of this desire to help you on in your work that may have led me to dwell strongly on the faults incidental to your class, which I believe to be hindrances to your work. These hindrances I would fain remove; and it may be found, that removing the thorns out of another's path is of fully as much use as lamenting over the pricks they have caused. I once indeed thought of devoting a letter to the teacher's encouragements; but I am not sure that mine would not be thought a strange kind of encouragement. Does a teacher complain of hard work? I would answer, that it is the badge and privilege of good soldiership to "endure hardness:"—Of weariness? Jesus was weary at Jacob's well; His face was more marred than any man's:—Of contradiction? "Consider Him that endured the contradiction of sinners against himself, lest ye be wea-

ried and faint in your minds : ” — Of your patience being sorely tried ? — Of waiting long to see any good results ? “ Behold, the husbandman waiteth for his precious fruits, and hath long patience for it. ” Think you that Jesus has not had to wait too ? Has he seen yet of the travail of his soul, and been satisfied ? If not, why should you ? Think how long it is since He presented that request to His Father, that He might have all His own with Him where He is : and He has not got them yet. Can you then not wait with Him, until you can say with Him, Behold, I and the children whom God has given me. “ Oh ! but all our time is spent in sowing. ” Of course it is, for the harvest is not yet. “ Ah ! but we wrestle so with spiritual foes. ” Yes, to be sure, because you are wrestlers, not conquerors here. “ Ah ! we feel so strange sometimes at a place. Often changing our home—often unsettled, and often lonely. ” Well, then, “ you have confessed that you are strangers and pilgrims. ” Is it a good confession ? Are you expecting a better country ? “ If we could only get more rest. But we never have time. One duty succeeds another so fast. ” Christian, you would not have your rest here, would you ? There *remaineth* a rest for you. Oh ! try and look on God’s work as your best rest—your appointed refreshment. It is only of the wicked in hell it is said, they have no rest. They cannot get it. The saints in heaven rest not day or night from the service of God. They would not rest if they could. There, the declaration that “ His servants *shall* serve Him ” is a promised reward, as if they had never

been able here to know what true service is, and must look forward to thorough ability to do so as a best gift to covet. O teachers! work as if your greatest dread was—not to be given work to do, but—to hear the command given from God, to shake you out of His house and His labour.—Neh. v. 13.

You will save yourself much disappointment if you will have your “expectation only from God.” Depend upon it, if you live longer, most other expectations will fail you. Seek to know Jesus as your *personal* friend; and then, when the unwelcome truth which every one is so long unwilling to believe—that with other friends there *is* variableness and shadow of turning—forces itself upon you, you will not be taken unprepared, having a Friend in reserve who sticketh closer far than any other. Go to him as the disciples did in the evening, and tell him “both all that you have done and all that you have taught,” and you will soon hear Him invite you to go with Him apart to rest awhile. And yet remember what that rest proved to be, both for the Master and disciples—more work!—See Mark vi. 30 to 64.

Yes, is not one’s most vivid picture of Heaven, that of being able to work so as to need no rest? And do you yet want *present* reward? I know of none but in connexion with service. (Mind I did not say in consequence of, but in connexion with service.) “*In keeping of Thy commandments there is great reward.*” “Thou meetest him that rejoiceth and worketh righteousness.” “If any man serve me,” said the Son, “him will my Father honour.” And where study, or labour, or self-denial seems

objectless and resultless, still welcome and aim at such discipline as a means of enabling you to take a higher nature up to Heaven. You will also save yourself much disappointment, if you will cease to expect the world, the flesh, or the devil ever to be better than they are. Grace is to make—not *them* any better—but *you* soar above them: living in a higher and holier atmosphere, but leaving them down below, much the same as they ever were. Many people flatter themselves the world is improving—must improve—in these ages of advancement and development, and so the difficulties from parent and children, in their own little world, dishearten them. They flatter themselves, too, that Satan has got weary of “wearing out the saints of the Most High,” and so are off their guard, and become ignorant of his devices; or else do allow him to wear them out, and steal away their faith, patience, and hope. Think of that, when these graces droop and are ready to die. It is just what Satan wants. His object is as often to *wear out* the Saints, as fiercely to attack them with fiery darts. And so a teacher is tempted by him to think her work wearing-out work. Above all, do not expect the flesh to get any better. Expect the same trouble from *self*, always except in so far as you walk in the Spirit, and then you will not mind the things of the flesh.

And now, dear young friends, farewell. As words of warning appear to form the style of this book, I would add yet one more. In these days of agitation and debate, and anxious thought and effort on the great question of Education—beware lest it be said

of any of us that we "*are ever learning, and yet never coming to the knowledge of the truth.*"

And yet this must be the case, if any one knows not

HIM who is THE TRUTH.

FINIS.

"THE SEED IS THE WORD OF GOD."

Sow in the morn thy seed,
At eve hold not thine hand;
To doubt and fear give thou no heed;
Broadcast it o'er the land.

Beside all waters sow,
The highway furrows stock,
Drop it where thorns and thistles grow;
Scatter it on the rock.

The good, the faithful ground,
Expect not here, or there;
O'er hill and dale, by plots, 'tis found;
Go forth, then, everywhere.

Thou know'st not which may thrive,
The late or early sown;
Grace keeps the precious germs alive;
When and wherever sown.

And duty shall appear,
In verdure, beauty, strength;
The tender blade, the stalk, the ear,
And the full corn at length.

Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster, and mature the grain
For garners in the sky.

Thence, when the glorious end,
The day of God is come,
The Angel reapers shall descend,
And Heaven sing, "Harvest Home!"

JAMES MONTGOMERY.

LABOUR FOR CHRIST.

Go labour on! spend and be spent,—
Thy joy to do thy Father's will;
It is the way the Master went,
Should not the servant tread it still?

Go labour on! 'tis not for nought,
All earthly loss is heavenly gain!
Men heed thee not, men praise thee not,
The Master praises! what are men?

Go labour on! enough, enough,
If Jesus praise thee. If He deign
To notice ev'n thy willing mind,
No toil for Him shall be in vain.

Go labour on! thy hands are weak.
Thy knees are faint, thy soul cast down;
Yet falter not,—the prize is near,
The throne, the kingdom, and the crown!

Go labour on!—while it is day,
The long dark night is hastening on;
Speed, speed thy work,—up from thy sloth;
It is not thus that souls are won!

See thousands dying at your side,
Your brethren, kindred, friends at home;
See millions perishing afar,
Haste brethren, to the rescue come!

Toll on, toll on; thou soon shalt find
For labour rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, "Behold, I come!"



